

Sri

VEERABRAHMENDRA

The Precursor of

KALKI

Complete Life History with Prophecies !...

Santosh Ayalasomayajula

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DEDICATION

कायेन वाचा मनसेन्द्रियेर्वा
बुध्यात्मनावा प्रकृते स्वभावात्
करोमि यद्यत सकलं परस्मै
सदाशिवयेति समर्पयामि
ॐ तत् सत्

Whatever I do with my Body, Whatever I do with my Speech, Whatever I do with my Mind, Whatever I do with my Sense-Organs, Whatever I do with my Wisdom, Whatever I do with my Soul, And whatever I do with my Nature!
I dedicate all that I do, To Lord Sadashiva.
Om! That is the truth!

ACKNOWLEDGEMENTS

It's too late to express my thankfulness, but as they say, 'Better late than never!' I take this opportunity to speak my heart out and give tribute to all those people who influenced this work.

Fifteen years back, during my schooldays our neighbor -'Late. Smt. Poosamma'; whom we used to fondly call as '*Ammamma*' (means maternal grandma), used to tell us stories of Sri Veerabrahmam. It was believed that she had the vision of that divine Saint many times in her life. I express my thankfulness to her from the core of my heart since had she not enriched my mind with the stories of this great Saint, perhaps I wouldn't have known about this great Saint whose works and life is still unknown to everyone in India. I dedicate this book to 'Ammamma!'

Secondly, I am greatly indebted to my Mother 'Smt. A. Ramani', who used to read out these stories and explain us the complex meanings of Advaitic philosophy. Being a student of Kendriya Vidyalaya and having lived outside Andhra Pradesh, I didn't know reading Telugu font. Therefore she used to read out stories line by line. Hence, for me the second person whom I'm indebted to is my mother, and I'll be grateful to her always.

Thirdly, I would thank Mr. Devi Prasad Acharya, who works as a software professional in Infosys, for taking time from his busy schedule to read this book and write the ''Foreword' for me.

Next, I would thank all those members of Orkut devotional forums who actually encouraged me to come up with this book.

Lastly, I would say whatever happens, happens at the God's will. So, if this book is in place today, it means that Lord has shown his mercy on me. Thanks to the Jagadguru 'Sri Veerabrahmendra!'

SANTOSH AYALASOMAYAJULA

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DISCLAIMER

This book contains many great Yogic techniques which leads a human towards Self Realization. They have been preached by Sri Veera Brahmendra Swami to his Disciples.

Yogic methods are very useful and take a person towards Salvation, but they must be strictly practiced under the supervision of a learned Guru (Spiritual master). That's what has been the norm followed since ages.

Hence readers are instructed not to practice any of the Yogic methods on their own since reading a text may lead to various interpretations by various people!

Santosh Ayalasomayajula

FOREWORD

Before reading this book I never knew that India had such a great saint who could see through the future and predict future events with high end accuracy! Veerabrahmendra, a saint who lived in 13th Century, had authored a book of prophecies called 'Kalagyanam'. It reveals a secret that Veerabrahmam was the forerunner of Kalki and came on earth to establish Dharma.

His life story reveals many divine teachings on Yoga viz. Sankhyam, Tarakam, Amanaskha, and meditation techniques like Lakshyatriambakam. Mainly his preaching on "Atma bodha' and 'Advaita' are awesome. Shat-Chakra Yoga (Kundalini), Drukkatma, Chaya Purusha, Swara Pareeksha kind of divine Yogic secrets of Self Realization, have been taught beautifully with granular and finer details. I doubt if such preaching(s) exist today elsewhere. Apart from being a Guru, he had also shown his divinity through many miracles like; making dead men alive, drinking hot molten iron, curing leprosy instantly, and lighting oil lamps with Water etc.

World War-I, II, Tsunami of 2004, San Francisco Earthquake of 1902, Super Typhoon Nina of China, Famine of 1974 in Bangladesh, British rule on India, Mahatma Gandhi, Invention of Electricity & Automobiles, Democracy replacing Monarchy in India, Bhopal Gas Tragedy of 1984; If these really happened and they aren't fiction, then I must say that these were predicted 700+ yrs ago itself. After reading his life history I personally rate Sri Veerabrahmendra as one of the Sadgurus like Ramakrishna Paramahamsa, Ramana Maharshi, and Adi Shankaracharya. I'm happy that the life history of such a great saint has been brought to the limelight.

Coming to the author, I would say that his story telling skills are appreciable, the way his narration & screenplay goes; it looks as if one is watching a movie. He has also put his own commentary as 'Footnotes' in many chapters which reveal many additional secrets of Hinduism. It was a nice reading experience and I'm sure whosoever reads this, would hold the same opinion.

I wish all the best to Mr. Santosh Ayalasomayajula and hope he becomes successful in his aim of bringing that hidden Saint to the front stage!

DEVI PRASAD ACHARYA
Technology Lead, INFOSYS Technologies, Benguluru

PREFACE

If we're asked whether we've heard about 'Nostradamus'; all of us would be quick enough to raise our hands and unanimously say, "Yes, Sir!" But how many of us would say "Yes", if we're asked whether we've heard of any such person from India? Probably none, or one, or few! And then, if we're given a small introduction about a person from India whose predictions are actually working; then wouldn't we be interested to know about that person in much more detail? If the general psychology says the answer would be 'Yes', then I must say that - that was the reason why I came up with this book today!

Let me take this opportunity to introduce a saint of India, 'Sri Veerabrahmendra Swami', who lived 700+ years ago.

He was the author of a book called 'Kalagyanam', which was written on the leaves of a palm tree. Kalagyanam contains approximately fourteen thousand verses of prophecies for the whole world. Many of those prophecies have already happened correctly, many are happening, and many others are yet to take birth from the womb of the future. Seven hundred years ago (or even before) he predicted future events correctly which includes (but not limited to):- Lamps running on the power of water (*Hydro electricity*), Lifeless vehicles running without bullocks or horses (*automobiles*), Birth of Mahatma Gandhi, British rule over India, Nuclear holocausts (*Hiroshima-Nagasaki episode*), world wars (*twice happened, possibility of third one also exists as per Kalagyana*), love marriages, Earthquake in America (*San Francisco Earthquake happened in 1906*), Tsunami of 2004 etc…

He was not just a prognosticator; in fact he was a great Yogi, a great Saint, a philosopher, a preacher of '*Advaita*' (Non-Dualism), a rational thinker, and a 'Sadguru' (True preceptor) in real sense. During his lifetime he traversed through various states of the country and rationalized the thinking of many ignorant people. He preached Vedic knowledge to many people who were submerged under the ocean of ignorance, false beliefs, superstitions and atheism. When people were suffering from the tortures of caste system, he rationalized their thoughts and preached them that, 'Caste is not by birth, it's decided based on the Karma of an individual'. He taught many secrets of Yoga like – 'Sankhya', 'Taraka', 'Amanaskha'; meditation techniques like 'Lakshya Triambakam'; and method of self realization through 'Kundalini'.

His life history also speaks about many miracles that he did in his life like, making a dead man become alive, giving life to a murdered woman, curing a

long term leprosy patient instantly, drinking molten iron as water when offered by a rude person, lighting lamps with water instead of oil when tested by a Nawab and many more.

It's worthwhile to mention what he stated in his Kalagyana about himself. He said he would come as 'Sri Veerabhoga Vasantaraya' and would be popularly known as – Kalki, the tenth incarnation of Lord Mahavishnu. His life history speaks about his divinity and tells that he was the precursor of Kalki and came to set the stage for his future incarnation!

There is no proper evidence which tells us about his exact year of birth. But we have few references from which we can estimate his date of birth approximately. First reference is - the Tamarind tree which grew up on the Pot of Kalagyana which Swami had hidden safely under the ground in Banaganapalle Mutt, that tree is believed to be 700+ years of age as per the Mutt people. Also, Swami was approximately a contemporary of Vemana Yogi. Swami wrote Kalagyana in two styles viz. *Vachana Kalagyana* (Kalagyana as prose), and *Padya Kalagyana* (Kalagyana as Poetic verses). His *Padya Kalagyana* which was like two verse statements, resembled the Vemana Yogi's poems, hence in Andhra Pradesh, poetry of Veerabrahmendra and Vemana are equally famous. Even Vemana's exact date of birth is not known. However, C.P. Brown who researched on Vemana, estimated that Vemana lived around 13th century, by studying some of Vemana's works. Based on the Tamarind tree's age and Vemana's era I suppose Sri Veerabrahmendra Swami would have also lived around 13th Century. So, approximately, Sri Veerabrahmendra would have taken birth sometime in late 12th Century or early 13th Century.

Today we find few contemporary writers, blogs, and internet websites calling out Swami's date of birth as 1610 CE. But this information is incorrect since there is no reference which would give such an absolute estimate of his date of birth. I have read Veerabrahmendra Swami's life history in Telugu language written by three different authors of yesteryears; but in none of their works I could find any exact mention of Brahmamgaru's date of birth. Based on the aforesaid references of Vemana and Tamarind Tree, definitely Swami dates back to somewhere around early 13th CE. Apart from these two points, another logical reasoning can be drawn which contradicts the possibility of 1610 as Swami's birth year; that is, East India Company was already formed in 16th century which established its trading points in Surat, Madras, Bombay and Calcutta; and a Kalagyana verse which talks about 'British Rule on India', was believed by people as a 'Prediction' (a foretold prophecy). Had Swami been born in 1610 then surely Swami wouldn't have gained so much respect and popularity because people wouldn't have believed his verses as 'predic-

tions' since, living among British, to say British would rule the country would be an absurd statement rather than being a prediction. If till date people from all the generations respect Swami as a 'forecaster' then it becomes evident that he wasn't born in 1610. Nevertheless, these trivial differences shouldn't matter in front of his teachings, his blemish less life, and his Kalagyana.

His life history & teachings are very influential and establishes the importance of rational thinking, Dharma, renunciation, detachment, yoga and Vedic understanding of the scriptures. His 'Kalagyana' was a book of "predictions" which never failed, and that's probably the reason why people who know about him, venerate him and always look forward with alacrity to see the future events happening.

SANTOSH AYALASOMAYAJULA

10th December, 2010

VISION BEHIND THIS BOOK

The vision behind this book is just a simple & humble attempt to bring the glories of a great saint to the forefront and give a stage for it to flourish. In my childhood I read the life history of Potuluri Sri Veera Brahmendra Swami which inspired me a lot towards the divinity. A year back, in a social networking site – Orkut.com, in a forum I happened to discuss few things about this Saint where I found an overwhelming interest from the audience. Most of them were non-Telugu speaking people. They wanted me to tell more about this saint where I failed since I didn't have any e-book or website link in English. When I expressed my inability to provide complete life history in the language they could have understood, one of them gave me an idea saying, "I understand that it's a time consuming effort but why don't you come up with your write up in a language known to all?"

Probably that was the turning point for me, and I decided to bring his complete Life History in English so that everyone could get benefited out of it since 'English' is a universal language! So, on March 7th 2010 I started this project and completed it in a period of nine months.

Sri Veera Brahmendra Swami was a great Saint, a 'Sadguru' (true spiritual master) and a very influential personality. He is considered to be the incarnation of Lord Vishnu.

My only aim is to spread awareness about him and his teachings among the larger audience through the medium of 'English', erasing the restrictions or barriers created by local languages. This is a humble attempt to bring the hidden works to forefront of that great saint who walked on the earth 700+ years ago teaching the path of righteousness and rationalism.

Yes it's sad and bad on our part that not everyone knows about the great Indian saint - Sri Veera Brahmendra Swami. So through this book I would try to tell Indians (and the world) about the 'Nostradamus of India'.

Hope the readers would enjoy reading this book!

Chapter 1

Kalagyana Highlights – Which Already Happened In The Past

Before proceeding with reading the life history of Sri Veerabrahmendra Swami (which includes Kalagyana chapters as well), let’s visit some of the Kalagyana highlights which have already happened in the past.

“प्रभव पार्धिव मध्ये बहु प्रलय निश्चयं | अनन्तर आनन्द मध्ये रक्तपातो रणरङ्ग भूमे || *Kaliyuga’s 5000 years hence starting from the years by name ‘Prabhava’ to ‘Pardhiva’ there would be many cataclysms all over the world. Mass deaths of people, animals, and soldiers would happen. Fire bursts, poisonous gases, volcanic eruptions, torrential rains, tornados, world wars, landslides, explosions in mountains, killings by lifeless machines, deluges in rivers and oceans would wipe out lives on a large scale [Refer to Ch. 35 – Verse 13]*”. World War-II ended in last Pardhiva (1945); again the next Pardhiva was 2005 before which we had seen Tsunami which claimed 230,210 lives.

“शनि स्तितौजुम्वरासौ भवेत् भूभार नाशनं | आनन्दे धनुजब्द्येतु लोकेस्मिन कलिनाशनं || *When Saturn enters Zodiac sign Gemini, many sinners would be killed. And in the year named ‘Ananda’ ‘Kali Dharma’ would decline. (This means again loss of lives to relieve the burden of earth) [Refer to Ch. 35 – Verse 14]*”.

When Saturn enters a zodiac he remains there for 2.5 years as per astrological calculations; but when he enters Gemini, due to the effect of Kalagyana, that period remains devastating to the world. Saturn entered Gemini in the years 1913, 1943, 1973, and 2003. In 1913 (created World War-1 where causalities were 37 million), 1943 (killed 50-70 million in World War-2), 1973 (Famine of 1974 in Bangladesh claiming 1,000,000 lives, Cyclone named 'Super Typhoon Nina' in China claiming 210,000 lives), 1973 (Dhaka Tornado of 1973 claimed 681 lives, & Banqiao Dam failure-China in 1975 claimed 231,000 lives), 2003 (Bam earthquake-Iran claiming 26,271 lives, European heat wave claiming 40,000 lives, Indian Ocean Tsunami of Indonesia in 2004 claimed 230,210 lives, Kashmir Earthquake of 2005 claimed 79,000 lives). The year named ‘Ananda’ repeated itself in 1915 and 1974 whose death tolls have been mentioned above.

“*Fair faced (Sweta Mukhi) people would rule this country [Refer to Ch. 98 – Verse 3]*”. This verse foretells about British rule on India.

"…a woman would rule for sixteen years [Refer to Ch. 94 – Verse 25]". Indira Gandhi ruled for sixteen years.

"After 4999th year of Kaliyuga a great soul called 'Gandhi' would be born, he would become famous as 'Mahatma'; He would bring freedom to the nation. He would establish certain number of 'Dharma' (righteousness) in the country [Refer to Ch. 98 – Verse 1]". This verse is self explanatory and tells us about 'Mahatma Gandhi' the freedom fighter of India.

"Non living vehicles would come [Refer to Ch. 98 – Verse 4]". This Kalagyana verse talks about the advent of Automobiles which do not need any bullocks, horses, or elephants to pull them.

"In the entire world lamps would be lit with water [Refer to Ch. 98 – Verse 5.]". This talks about the advent of Electricity -Hydroelectric Power Generation.

"Self realized Gurus would become rare, fraudulent Gurus would become innumerable [Refer to Ch. 98 – Verse 10.]". It's a very true and self explanatory statement indeed! Today do we have Sri Ramakrishna Paramahamsa, Swami Vivekananda, and Sri Ramana Maharshi kind of self realized saints?

"Traditional method of ruling country (monarchy) would be replaced by a new system where citizens would become rulers [Refer to Ch. 98 – Verse 26.]". It happened correctly after the independence of India. Monarchy was replaced with Democracy.

"In the year named 'Prabhava' massive earthquakes would occur in America killing thousands of lives and huge loss to property [Refer to Ch. 94 – Verse 12.]". Happened exactly in 1906 (Prabhava) – the Earthquake of San Francisco killing over 3000 lives.

"Ambrosia would trickle down from Neem tree [Refer to Ch. 24 – Verse 70.]". Happened on Oct-28, 2010 in a village of Andhra Pradesh and was telecasted on 'TV9' - An eminent news channel of Andhra Pradesh.

"Vijayanagaram city would be venerable for some time and would lose all its glory afterwards [Refer to Ch. 24 – Verse 45.]". This has already happened. Great king Sri Krishnadevaraya's kingdom 'Vijayanagaram' had lost all its glory and now it is present only in school level history books.

"Images on the screen would rule countries [Refer to Ch. 24 – Verse 54.]". Means cinema actors would become political leaders it is happening; NTR, MGR, Jayalalitha, Arnold Schwarzenegger, Chiranjeevi, Rajni Kant, Sanjay Dutt, Govinda, and many more examples can be cited.

Chapter 2

Knowing 'Kalki' Through 'Kalagyana'

Here are few selective points of Kalagyana taken from the individual chapters of this book which were spoken by Sri Veera Brahmendra Swami. These are found to be in close match with the incidents cited in Kalki Purana.

"In the year named 'Vishwavasu' I would be born carrying a name 'Sri Veerabhogavasantaraya', and would later become famous by the name 'Kalki'. I would learn many Vidyas (arts/subjects) from Ashwatthama, Lord Dattaatreya, Sri Sanaree Vishveshwara Swami, Sri Achaarya Nagarjuna, Sri Swarna Amaralingeshwara Swami, and many other saints. [Refer to Ch. 91 – Verse 7]". This verse is in sync with the story from the Kalki Purana where it is written that Kalki would learn many subjects and martial arts from Dattatreya, Ashwatthama, Parashurama, and other saints.

"In the year named 'Parabhava' I as Veerabhoga Vasantaraya' would gain some boons from Lord 'Mallikarjuna' and would go to 'Vindhya' mountains to visit some 'Rishis' (saints). After accumulating the required boons and blessings, then finally I would be called as 'Kalki' [Refer to Ch. 91 – Verse 8]". This is also indicated in Kalki Purana that Lord Kalki would visit many great saints dwelling on mountains and would take their blessings.

"As 'Kalki' in the year named, 'Pramadicha' I would become eight years old boy. [Refer to Ch. 91 – Verse 9]". That means, probably education, blessings acquired etc. would happen in his childhood before eight years of age.

"In the 5047th year of Kaliyuga (not to be confused with the English AD number) which would be called by name 'Pingali' a fierce war would start and would continue in the northern countries till the year named 'Kalayukti' [Refer to Ch. 91 – Verse 12, & Ch. 94 – Verse 11]".

"In the year named 'Durmati' by the 'Kartika Suddha Pournami' day (full moon day of November) I would become sixteen years old youngster and would be hailed by the name, 'Veerabhoga Vasantaraya' and would become famous by name – 'KALKI'. I would protect the virtuous people and take care of them as my children. I would punish the sinners for their evils [Refer to Ch. 91 – Verse 14]". Here Swami mentions the various names by which he would be known as. Also he clearly states that the name Kalki would be the most famous name.

"In the year named 'Raktakshi' I would get married [Refer to Ch. 91 – Verse 15]". Kalki Purana states that Kalki would marry 'Padmavati' from the region called, 'Simhala'. Some scholars believe that Simhala is another name of 'Sri Lanka', and some others believe that Sri Lanka was never referred to as 'Sim-

hala' in epics like Ramayana and Mahabharata, and hence they map that region with 'Vijayawada' of Andhra Pradesh which is the abode of the Goddess Durga - the rider of Lion (Simha). Only Lord 'Veerabhoga Vasantaraya (Kalki)' might know about the truth behind 'Simhala'.

"From the year named 'Virodhi', I would start my mission of 'Dushta Sikshana Shishta Rakshana'. From that year onwards stars, planets, and fate would work under my control. Destiny written by Brahma would no more remain functional; people would have to face the fruits of their Karmas accordingly as per my desire. I would decide pleasures and pains of individuals based on their past deeds [Refer to Ch. 91 – Verse 16]".

"In the year named 'Nandana' I would visit 'Sri Sailam', I would worship Lord 'Mallikarjuna' by following 'Pasupata Diksha' (also called as Viraja Diksha). From Lord Shiva I would get a horse by name 'Devadatta', a parrot by name 'Shuka', a mighty sword named 'Ratnamaru', a celestial bow by name 'Karmukam', 'Akshaya Tooniram' (inexhaustible quiver), as boons from him. Again I would sit for penance in 'Sri Sailam'. But before I sit for my penance, there would be some calamities on Earth which would indicate about my presence to you. In the year named 'Nandana' innumerable stars would fall on the earth erasing many lives from the surface [Refer to Ch. 91 – Verse 17]".

"In the year named 'Durmukhi' starting from the 'Kartika Suddha Chaturdasi' day (fourth day after new moon in the month of November) I would start eliminating the sinners and that year onwards there would be many 'Mahapralayam (cataclysms)' [Refer to Ch. 91 – Verse 18]".

"In the year named 'Raudri' in the month of November fierce wars would happen [Refer to Ch. 91 – Verse 13]". As per some sources there would be World War-3 somewhere after 2037 and would last till 2046. If we translate this Hindu calendar year 'Raudri' into Christian calendar it maps to 2041.

"In 'Badarikashrama' place, I would reveal my true form to the great sages of that place for their long awaited desire. Then I would come to 'Nandikonda' village where I would teach them warrior skills [Refer to Ch. 94 – Verse 5]".

"In 'Kartika' month (November) people would believe me and worship me as 'Veerabhoga Vasantaraya'. On the 'Kartika Suddha Dwadasi' day (twelfth day after new moon day in November) people would recognize me as the incarnation of Lord Vishnu and would develop devotion towards Vishnu. People would pray me with verses from sacred book 'Sama Veda'. Ignorant people wouldn't be able to know me [Refer to Ch. 90 – Verse 11]"

"The way 'Dharmaraja' and 'Sri Rama' ruled over the country with righteousness I would rule over this world with the same integrity and righteousness for one hundred and ninety five years. That's true! [Refer to Ch. 90 – Verse 17]". Kalki Purana

also states that Lord Kalki would rule over the entire world righteously and that time all religions would merge into one. This verse spoken by Brahmamgaru in his Kalagyana is in close match with the Kalki Purana.

So, from the above Kalagyana verses it becomes evident that 'Sri Veerabhoga Vasantaraya' would otherwise be called as KALKI.

Then another related question arises - "Why did Lord Vishnu incarnate as 'Sri Veerabrahmendra Swami' well before his planned tenth incarnation – Kalki?" The answer to this is given in 'Chapter - 7' of this book.

In fact Veerabrahmendra and Kalki are complementary to each other and together they achieve the purpose of the '*Avatara Dharma*' (purpose of incarnation). It would be understood gradually as and when we progress through the chapters and finally in the Epilogue we would see that both incarnations are complementary to each other and serve the same divine purpose.

With this introduction and analysis about the forthcoming manifestation, let's now proceed ahead.

Chapter 3

This Is Not The End…

That was the 'Vaisakha Suddha Dasami' day (tenth day after the new moon day in the month of April) and it was nearing 2 o'clock in the noon. And 2:30 was the predefined auspicious time for Sri Veerabrahmendra's Sajeeva Samadhi. Entire village flocked at Kandimallayya Palle Mutt together with the Nawab of Kurnool. Many devotees from other villages also assembled at the venue.

Addressing the crowd for the last time, Swami revealed many more secrets of his Kalagyana about his arrival as Kalki.

Then, addressing the entire crowd, he instructed, "Children! Remember my Mantra which is the '*Beeja Samputi*' (seed letters); this would bestow you with all sorts of happiness and would protect you like an armor from any kind of calamity. '*Om, Hreem, Kleem, Shreem, Namah Shivaya, Sri Veerabrahmendra Swamine, Namah*'. Chant this Mantra regularly and remain blissful while you live; and when you leave, you would get liberation for sure! There are no restrictions for anyone. Women, men, people from all caste and creeds, can chant this Mantra of mine. With my mantra, there are no limitations like time, day, cleanliness etc."

Then Swami called his wife 'Govindamamba' and said, "Devi! It's almost the time for me to enter into the Samadhi. So, listen carefully to what I tell you now! You should not remove your 'Mangala Sootram', Bangles, saffron mark on forehead, and other items of a 'Sumangali' (married woman). The way you used to decorate yourself till date, you should continue the same in my absence also. Remember that those who consider you as a widow and hate you for not having abandoned the aforesaid items; such people would get destroyed. The way you were worshiped till now, you would remain venerable by everyone in future as well. Remember that I am alive! I would remain alive! I'm not an ordinary human to die sitting in Samadhi; I'm entering Samadhi for penance and would remain alive for next hundreds of years till I come back as Kalki! This is not the End…this marks the beginning of my future manifestation called 'Sri Veerabhoga Vasantaraya', otherwise known as - KALKI"

Swami addressed his children and the spectators saying, "Dear sons and devotees! It's time for me to enter the Samadhi. My suggestions for you all are;

remain peaceful and calm natured, remember me always, remain devoted to the almighty, and follow the path of righteousness. Children! There are many more secrets which I can preach you, but I am running short of time. Be affectionate with Siddhaiyya. His name and fame would remain inerasable till the time sun and moon would last!"

Swami's sons asked Swami to give his hand stick, 'Paduka' (wooden slippers), and 'Sikha Mudrika' (an ornament worn on the matted hair lock) to them, but Swami refused and said, "These are the property of that pious disciple, who had served his Guru for continuous twelve years, with full faith and devotion. These are for my dearest son – Siddhaiyya!"

Then Swami sat in 'Padmasana' (a yogic posture) inside the Samadhi and lit an 'Akhanda Jyoti' (everlasting flame) inside. Then he asked those devotees to seal the four walls from all sides completely. Devotees closed the doors and sealed the walls from all sides.

That was the 'Vaisakha Suddha Dasami' day of 4094th year of Kaliyuga when that Lord of the Lords Vishnu who incarnated as 'Sri Veerabrahmendra Swami', after walking on this earth for 175 years; sat in Samadhi to prepare ground for his appearance in the future as Kalki…

Few questions arise! Where was Siddhaiyya? Why wasn't he seen at the venue when Swami entered Samadhi? Why was he so dear to Swami? What's the birth story of Swami? Who were his parents? What were Swami's childhood pastimes? What were his lifetime glories?

To get answer to all such questions let's travel 175 years backwards in time, from this venue. Let me take you to a small village of Andhra Pradesh, which was called by name 'Nandikonda'. This was the origin, to where Swami's story traces its roots. From there we would trace our journey backwards, capturing every small moment of Swami's life till this point (and beyond) where from we're beginning our time travel…

Chapter 4

Bhojayacharya and Papamamba

In a village named 'Nandikonda', there used to live a very pious man named 'Veera Bhojayacharya'. He was the 'adhipati' (owner) of a mutt named 'Papaghni'. He used to live a religious life following all the dharma and used to regularly pray Lord Parameshwara three times a day. He would always consider all other women as his own mother, and used to show mercy on all living beings. He had a very devoted and pious wife named 'Veera Papamamba' who used to consider all living beings as her own children. Such a magnanimous and pious couple they were! Both were great devotees of Lord Shiva and used to offer prayers with full devotion.

Only one thing they lacked was, - a Son! In order to get a son they used to pray to the Lord with full devotion.

One day when Veera Bhojayacharya was not at home, a Saint visited his ashram. That saint was radiant and was looking godly due to his brilliant aura. Veera Papamamba welcomed him and offered him food and water. That saint addressed Veera Papamamba and said, "O Sinless Chaste woman! I know that you have only one problem; the problem of not having a son. You are afraid by thinking of the suktis which say 'अपुत्रस्य गतिर्नास्ति (To the sonless, there's no good life after death)', 'अपुत्रस्य गृहं शून्यं (A house without a son is charmless)'. But you need not worry. In a matter of few days by the grace of the Lord Parameswara you would get a son who would be '*Daivansha Sambhoota* (a divine soul)'. He would not be any ordinary child; rather he would be an incarnation of the Lord himself. He wouldn't be born to you, but a sage would give you that child for adoption."

Hearing this, she felt overjoyed and asked the Saint in this way, "O Father! Please tell me where can we find that sage? What should we do to reach that sage's place? Please reveal these secrets and make me blissful". To this the saint replied saying, "O Devi! Very soon you and your husband would plan to do a trip to all Teerthas. While returning back home from your Pilgrimage, on the way near the bank of Saraswati River you would be visited by a sage. That sage, seeing all Satva Gunas (Good qualities) in you and your husband; would give you a child for adoption. He would tell you all the details of that child.

So, plan for that trip soon, my words are true, true, and true". Saying thus three times, the Saint vanished out of sight all of a sudden.

When her husband returned home, she offered him a seat, sat near his feet and narrated all the happenings to him. Veera Bhojayacharya - being a renunciant practical thinker, and a Yogi who doesn't ever attach himself with the worldly feelings and bondages; without even listening to her words entirely, simply dismissed her story saying, "You becoming a mother is just an illusion. Why do you daydream about motherhood always? Come out of all such illusions and stay focused on the Lord Parameswara". To his blunt reply, she felt sad and again tried to explain and said, "Swami! Kindly rethink about what I said. For so many years we have been worshiping Lord Parameshwara and now he became pleased of us, came in the form of a saint and told me the secret of possessing that divine child as a son. So kindly accept my wish of doing a trip to all Teerthas".

Listening to his wife's prayers, he agreed to plan for a trip out, for Sarva Teertha Darshanam and assured her that in few days he would arrange for the same.

Next day few women visited their Mutt and started offering worship to the Samadhi. They circled around the Samadhi with folded hands and prayed to God for granting them a son. On seeing all these, Veera Bhojayacharya realized, "Leaving aside the thoughts of salvation, how attached these humans remain with the worldly things! Perhaps becoming a mother is such a sweet dream which every woman cherishes. Probably that's the reason why my wife also keeps on praying for a son. Perhaps this is the strong force within her which made her plead multiple times even when I dismissed her desire of Pilgrimage!"

His perturbed mind didn't allow him to sit calmly; a debate started between his mind and heart saying, "Giving birth to a child, rearing him, feeling pain for all his agonies etc., every stage is painful. Still then, for a mother, all these things look petty when compared to the feeling of motherhood; what's that force which remains so strong in women? Perhaps that's something a man can't understand!" Like this, with a mixed no. of supporting and opposing thoughts in his mind, he went inside, had a shower, did regular worship like '*Sandhya Vandanam*' etc. and fell asleep.

Next day Veera Bhojayacharya got up early in the morning, had his bath and went to the Samadhi to offer prayers, when he saw an Ajanubahu (tall) saint standing at the premises. He was having eyes resembling lotuses and his face was oozing with the radiant aura.

Seeing him, Veera Bhojayacharya lost all his debatable thoughts which were running in his mind till that moment. He became pacified and with folded hands approached the Saint and sat in front of him. Seeing him, that saint addressed him and said, “Hey! What are you waiting for? Till now hasn’t your mind decided to plan for the pilgrimage? Do not waste time since you both are going to get a precious gem which is invaluable. Your lives would get purged by having that child as your adopted son. Your wife ‘Veera Papamamba’ is a devoted wife and a chaste woman. Accept her wish for pilgrimage and soon plan for it!” Saying so, that saint vanished then and there itself.

Veera Bhojayacharya realizing his ignorance addressed to Lord like this, “O Mahadeva! How ignorant I was! You came in the form of a Saint and enlightened me. But all the time I assumed that saint to be a normal human. What a fool I am!” He felt remorse and then understood that the same being had met his wife last day.

Veera Bhojayacharya then decided to go for the pilgrimage together with his better half.

Chapter 5

Paripoornacharya and Prakrutamba

In the village named Brahmandapuram there used to live a sinless saint called Paripoornacharya and his wife Prakrutamba. Paripoornacharya was a very pious and devoted human. He used to worship Lord Shiva daily by chanting '*Panchakshari Maha Mantra*'. He was married to a highly spiritual and devoted lady called 'Prakrutamba'. She was sinless and a great chaste woman. For some years they both lived happily, after which Prakrutamba had a desire for motherhood. She wanted to beget a son. She approached her husband and expressed her desire this way, "O Natha! I'm having a desire of becoming a mother. My inner heart says that we should go to Kashi and serve the Lord Vishwanadha with full devotion. Lord Vishveswara would definitely give us a great son. Kindly accept my desire and plan for the Kashi trip".

Listening to her desire Paripoornacharya immediately agreed and accepted her wish. That couple set themselves for their journey towards Kashi. On the way they visited many divine places of pilgrimage and finally reached Kashi.

The next day they woke up and completed all the daily chores, bathed in river Ganga and went directly to Vishwanadha temple to offer their prayers. They worshiped that great supreme Lord blissfully. Prakrutamba spoke to the Lord in her heart this way, "Hey Lord! You've entire universe as your form, you're eternally blissful, you're the supreme controller, you're the one who incinerate sins, and you're the dweller in the hearts of all devotees! Please accept my prayers, Swami! We have always been your devotees. In order to get a son we have come to your place. O Father! I want you to take birth from my womb and enlighten this entire world."

In the same manner she used to pray to Lord Shiva every day after worshiping him in the temple.

In order to uplift this humanity Lord Veera Brahmendra Swami was about to be born. Before his arrival; in the eastern portion of the sky a new star was sighted. River Saraswati flooded. Some people got filled with fear thinking that to be a bad omen while devotees were filled with joy foreseeing some divine soul's birth for the benefit of mankind. Such devotees started eagerly waiting to see that divine soul incarnate and offered prayers constantly to Lord Parameswara.

One night when Prakrutamba was sleeping, Lord Shiva came in her dreams and said, “O Devi! I’m going to be born as your son. But After nine months as soon as I would come out of your womb, your husband would die”.

Hearing this she woke up and immediately informed her husband about Lord Shiva’s prediction. Seeing her worried, her Husband Paripoornayacharya said this way, “Hey Dear! Neither I was ever born; nor will I perish! I’m spread across the universe; right from a small straw, to astronomically large galaxies I’m spread everywhere! I’m zero and I’m infinity! I’m the reflection of the same Para Brahman hence I can’t die. You’re affected with attachment, you’re under the effect of Maya and hence for the sake of obtaining a child you have become sensitive. I’m Vilakshana Swaroopa (of fabulous form), you are Prakriti. When the Supreme Lord Shiva, who himself is the Vilakshana (extra ordinary) Lord, is taking birth from your womb, doesn’t that mean I would be with you in that form? This is the Paramardham (divine secret), learn it carefully! People usually fail to understand this Advaita tatwa (Non Dualistic essence).”

Listening to his teachings of non dualism principle (Advaita), she became free of worries and everyday served her husband with devotion. They stayed in Kashipattanam for some months. One night after dinner, Prakrutamba went to sleep. All of a sudden she experienced something strange. Out of astonishment she opened her eyes and saw that entire room was dazzling with brilliance, as though it was a day time. She remained perplexed on her thought that when there was no lamp available in that room, then where from such a divine flash emanated? She wondered and lying on the bed she saw that, the light started diminishing a little and became the size of a cart wheel. Then again slowly it became the size of a full moon. She was watching everything in a trance with astonishment. Suddenly she saw that, the light came near her and entered her body. She was totally in trance and simply fell asleep.

Next day she told everything to her husband, and found herself to be pregnant of six months period. They spent their days in Kashi itself till she attained nine months pregnancy. Towards the end of her ninth month, they decided to go back to their own village - Brahmandapuram. While they were moving, she started experiencing labor pains and near Saraswati river bank she gave birth to a divinely looking child who was looking as like as ‘Apara Shiva Murty’ (Lord Shiva). As soon as she delivered that child, Paripoornacharya sat in Samadhi, united himself in the supreme Lord Shiva and attained liberation.

She remembered the dream where Lord Shiva predicted all these and felt her life as useless without her husband. She decided to follow her husband and die like him but seeing the new born infant she stopped herself for a moment and sat there in sadness.

FOOTNOTES

Here one point what we should note is; Lord Shiva promised her that he himself would take birth as her son. Also, we know that Lord Shiva cannot lie. But we would see a twist in chapter – 7.

That explanation is covered in the 'Footnotes', section of Chapter – 7. That's an interesting revelation; hence don't miss to read that.

Chapter 6

Sage Atri Perceives the Divine Aura of The Infant

Meanwhile Sage Atri happened to pass by her side. He was going to take bath in Saraswati River. He saw her weeping, approached near her and said, "Devi! What is the reason behind your Husband's Samadhi? Why are you weeping? This baby is looking like a supernatural being. He is not a common infant; in fact 16 divine qualities (*Shodasha Kala*) are oozing out of his face. He is definitely some 'Avatara Murty'. Perhaps for his birth itself as a premonition there originated a big star in eastern part of the sky".

Sage Atri was perplexed with the divinity of that child and with folded hands kept glancing at the child's face.

Prakrutamba however started crying aloud. She addressed Sage Atri, introduced herself and narrated all that happened. Then she lifted her child on her hands and said, "Without my husband my life is useless, but seeing this child I can't die. Here I am putting this child in your hands, I request you to take care of this child". Having said those words, she handed that child over to sage Atri and sat in Padmasana beside her husband, locked her breath, kept her backbone straight, raised her Kundalini to penetrate the *Sahasrara* chakra and applied '*Shiva-Jeevaikya Sandhanam* (*The yogic method of uniting a soul with Shiva*)' and united herself in Lord Shiva. Thus she got liberation as like as her husband.

Sage Atri took that infant to his hermitage (Ashrama) and started rearing him with cow's milk. He gave him a name 'Veerambotlayya'. He was none other than that great Guru - Sri Veera Brahmendra Swami, and this name was his initial name.

The divine aura of that child constantly attracted sage Atri's mind. At last he couldn't stop himself and with his divine yogic vision looked into the past of that child to know who he actually was! The revelations made Atri shocked for a moment but again he felt extremely overwhelmed. He understood the reason behind the birth of that infant as follows.

Chapter 7

Atri's Yogic Vision Reveals a Secret

Sage Atri perceived through his Yogic eye a divine incident as follows. One day in 'Vaikuntham' which is the abode of Lord Sri Maha Vishnu, when there was a pleasant atmosphere all around, entire Vaikuntha was dazzling with decked gems and precious stones, when all the dwellers of Vaikuntha were merrily moving around and singing praises of the great Lord, the Divine Serpent '*Sesha*' who was shining with the aura equal to the Sun God, on that Snake Bed Lord Sri Maha Vishnu having four arms holding conch, *Sudarshana* discus, Mace and Lotus was sleeping. *Garuda* and other prime attendants were singing his *stotras;* then suddenly Mother earth, '*Bhudevi*' came crying out of extreme pain, due to the '*Paapa-bhaara*' (burden of sins) of humans which she could no more tolerate.

She folded her hands and started praying to Lord Vishnu by praising his various attributes saying, "Hey consort of Lakshmi! Hey, foremost being! Hey leader of all the worlds! Protect me!" She called him by various names and praising his various attributes knelt down in front of him with folded hands crying.

Lord enquired, "O Devi! What's the reason behind your tears? What for you have approached me?"

She said, "After your Krishna Incarnation was over, after Pandavas' rule got completed, King Parikshit ruled the earth. Due to the influence of the age of kali, god of Dharma as bull stood on one leg and was experiencing immense pain due to this. At that time Kali purusha in the form of Shudra came and started beating him. This was seen by Parikshit and he realized that it was Kali dharma and he immediately with his efforts made the god of dharma stand on few more legs by establishing dharma. After him his son Janmanjeya ruled righteously. After him his descendants ruled righteously for some more years. By that time it was already 300 years over in kaliyuga."

She continued, "Then King Vikramaditya, after him Salivahanas ruled the country with righteousness. By that time it was year 1258".

This way she narrated the names of all the rulers and the period for which they ruled. Then she narrated the reason of her sadness this way, "O Lord, after all those kings who ruled righteously; people became sinners, they de-

viated away from the path of dharma. They started consuming intoxicating drinks and ill behaved with everyone. Cruelty prevailed everywhere. People lost their wisdom and became ignorant of the divine knowledge. People lost their moral values. Even the saints and gyanis couldn't tolerate the ill happenings and started praying you for help asking you to save everyone out of the *Mlechcha* Rule and their practices."

"Divinity and devotion started fading away, what is actually right, seems wrong to the people, what is incorrect is adopted as dharma by the people. *Atma Gyana* (Self realization) is not at all practiced by them. People stopped doing Yagyas and started utilizing *Yagya dravya* for their household needs. Respect for *Atithi* (guests) declined, and everyone became self-centered. Ladies started becoming mothers in their childhood itself… Like this there are innumerable sins which people are committing and dharma got nearly annihilated."

With tears rolling down she said, "I carry seven mountains and seven oceans but never felt them as burden, but; this burden of upholding the sinners on me is increasingly becoming intolerable. Please help reduce my burden O Lord Vishnu. I can't endure this pain till you come in your tenth incarnation as 'Kalki'. I urge you to reduce my pain soon, lest I should collapse!" Thus she spoke like that and burst into tears.

At this, Sri Maha Vishnu addressed Bhudevi and said, "O Devi, stay calm. I'm thinking of some plan to solve your problem. Please be composed and sit here".

Lord Vishnu then remembered Lord Shiva in his mind, prayed and praised Lord Shiva with various stutis within his mind and summoned him to Vaikuntha. He also summoned Lord Brahma, Indra and Surya. All four of them appeared in Vaikuntha and seated themselves around him.

Vishnu addressing all of them spoke like this, "Hey! Lord Shiva, Brahma, and everyone, for the sake of protecting dharma (dharma sansthapanardhaya) we have been incarnating in various forms on earth in every Yuga. After Kruta, Treta, Dwapara yugas have ended, in the first quarter of the 'Askhando Yugam' Kaliyugam's fourth quarter is running. This yugam is of '*Pancha Maha-patakam'* (five greatest sins). I have a plan! In this Yuga let's not incarnate as divine beings. Instead, we need to take human kind of births."

"O Shiva! You please take birth as 'Ananda Bhairava Yogi' to the King 'Vijaya Singh' of Kashi. O Brahma! You take birth as the son of 'Viswatma' and his devoted wife, 'Mayameya' who are from the caste of *Viswa Brahmins* in South India. Your name would be 'Brahmananda Annajaiyya'. You need to

become a sanyasi and uplift the people by preaching dharma to them. Coming to myself; I would be born as a son to 'Paripoornacharya' and his devoted wife 'Prakrutamba' who are from *Viswa Brahmin* caste and live in 'Brahmandapuram' village. I would be known by three names viz., 'Veerambotlayya', 'Veerappayya', and 'Sri Veerabrahmendra', in three places where I would wander to establish dharma!"

Vishnu assigned some tasks to Indra and Surya to help the Trinity in their mission by remaining in their own abodes only. All the four Gods went back to their own abodes. Then Vishnu addressing Bhudevi said, "Devi! You need not fear now. Rest assured, we three would take incarnations and would mitigate your pain." With his assurance Bhudevi got pacified and requested him to incarnate soon and went away.

Atri opened his eyes and came out of that divine trance. He took that infant closely in his hands and felt happy for having become an instrument in Lord's hands who gave him a chance to rear that infant, who rears and sustains the entire universe.

He looked at the face of that baby and slowly a sense of smile ran across Atri's face.

FOOTNOTES

In Chapter – 5 we read Lord Shiva promising 'Prakrutamba', saying that he would be born as her son. In fact 'Prakrutamba' desired Shiva to become her son. But in this chapter we see that Lord Vishnu says that he would be born to that lady, and actually it's Lord Vishnu who takes birth as 'Veerabrahmendra'. Does that mean Lord Shiva lied? No! There Lord Shiva had taught us the fact of Non-Dualism (Advaita). As the Rig Veda says, "एकं सत विप्रः बहुधा वदन्ति (*Ekam Sat Viprah Bahudha Vadanti*)", which means, "There is only one God who is depicted in many forms by the scholars".

Hence in Chapter - 5, Shiva taught us the simple truth that Lord Shiva himself is Lord Vishnu in Vaikuntha. There is no difference between Shiva and Hari.

Chapter 8

Veera Papamamba's Pilgrimage

Following the advice of that saint who asked them to go for pilgrimage, Veera Bhojayacharya and Veera Papamamba identified one auspicious day for the travel and set themselves for the pilgrimage.

They traversed all the divine places like Kashi, Gaya, and Prayaga. Everywhere they served the saints and monks who met them on their way. All the time they did not lose faith in Lord Parameshwara and believed that Parameshwara would give them a child who would be his own incarnation.

Finally they reached the banks of Saraswati River. There they cited a hermitage and went inside where they were welcomed by Sage Atri. Sage Atri was sitting surrounded by his pupils. He asked them their names, their *Kula*, their home place, reason for visiting that place and all other whereabouts.

They introduced themselves to Atri as, "Swami! We are from south India, we belong to Viswabrahmin caste. We are from Nandikonda village where I am the owner of Papaghni Mutt. My name is Veera Bhojayacharya. We don't have a son that's why we are visiting all sacred places and serving all saints. This night if you permit us to spend in your Ashrama we would be thankful to you and tomorrow we would again have to travel to some other places".

Sage Atri accepted their request and allowed them to stay in his hermitage for that night.

Chapter 9

Divine Experiences with Veerambotlayya

That night after having dinner, Veera Bhojayacharya and his wife went to Sage Atri with folded hands and informed him that very early in the morning they would step out of the hermitage for their travel. They wanted to seek his blessings by informing him about their travel plans.

Sage Atri found them to be very pious filled with all the Satva Gunas (good qualities). He asked them to stay in the ashram till the time he says. He told them that he wanted to teach some things to them. Veera Bhojayacharya and his wife agreed for this and they remained there. Sage Atri blessed the couple saying, "*Sheeghrameva Santana Prapti Rastu* (May you be blessed with a child)".

Sage Atri found Veera Bhojayacharya to be very sharp in spiritual texts and found him to be a filled with divine wisdom. Within no time he learnt many Yogic secrets from sage Atri. Seeing this, Atri became very happy. One day he called them and said, "It's already been six months now. Now you people may travel back to your hometown. But wait for a moment! …" Saying thus, Sage Atri went inside his hermitage and brought a divine looking child with him.

Seeing that child Veera Papamamba got filled with motherly love, took that baby in her hands and addressing Sage Atri she asked, "Swami! You are a Sage. Where did you get this child from?" Hearing her question Sage Atri narrated her the past of that child and about his parents.

After that sage Atri revealed some divine experiences with the infant to the couple. He said, "This baby 'Veerambotlayya' is not any ordinary child. His face oozes divinity. We have observed that flies, mosquitoes, or ants never touch this baby's body. Even if he is put in sunlight he doesn't cast a shadow. One day when we left this child under sunlight a Cobra came and casted shadow on him to protect him from the sun's heat.

Likewise he has exhibited many such miracles in this childhood stage itself. It's easily understood that when he grows up he would rule the world by enlightening them with his divinity. So, neither should you ever scold him, nor you should ever talk badly about this child. Rear him with utmost devotion and love". After having listened to Sage's words, that couple took leave of

him and went back to their hometown Nandikonda village.

They narrated all the experiences of their pilgrimage to their pupils and experienced bliss in taking care of that child.

FOOTNOTES

Sage Atri indirectly revealed many divine acts and qualities of that child but tactfully didn't tell them that they held that great Lord, 'Vishnu' in their hands.

This was a very correct decision taken by him otherwise parents wouldn't have been able to behave motherly and fatherly towards that infant. They would've started behaving like a devotee instead; which wouldn't have been the preferred way. Moreover, since Hinduism puts parents above the God's status, so ideally parents should behave like parents even if their child turns out to be an incarnation!

Chapter 10

Childhood of Veerambotlayya

Since Veera Papamamba didn't have any of her own children she and her husband started rearing the child with their parental love and care. As like as moon grows in form after *Amavasya* till *Poornima*, the same way that boy also started growing fastly.

That boy used to follow all the religious practices as advocated by his elders and parents. He would always sit in Padmasana. He would always remain silent speaking occasionally when required. But whenever he spoke only pure wisdom used to come out as his words.

As soon as he attained the age of seven years, he was admitted to a *Gurukul* (school). He was comparatively far more brilliant than any other fellow students and became master in fourteen *Vidhyas* (subjects) within no time. Meanwhile his father Veera Bhojayacharya went into Jeeva Samadhi and united himself into the supreme soul. With this incident Veera Papamamba was greatly shocked and wanted to end her life as like as her husband did. But due to the immense attachment with her son she couldn't do so.

Veerambotlayya after learning all the Vidyas understood that the root cause of all sadness is *Samsara* (Worldly attachments). One who can remain detached to the worldly things with *Vairagya Bhava* (feeling of renunciation), he would never face sadness; instead, he would always be in a state of bliss. With this realization he was filled with an immense desire to go out for pilgrimage, meet saints and establish himself in the ultimate bliss by detaching himself from *samsaara*. He finally decided to go, and with this decision in mind he went to his mother to seek her permission.

Chapter 11

Seeking Permission for Pilgrimage

He approached his mother Veera Papamamba and spoke like this, "O dear mother! I have a strong desire to visit all sacred places. I want to be in the company of great sages. I have come here to seek your permission for the same. Please bless me and let me go for the pilgrimage".

Hearing those words his mother Veera Papamamba said this way, "Son! Veerambotlayya! Even though your father has died, I'm living only by looking at you. My dear! Can I live even for a second without you? Without you what will I do with this Mutt? Generally all sons would become free to live their life in their style after their parents depart right? Even the most illiterate people also consider their mother, father and teacher as god and remain in their service; isn't it my son? All intelligent 'you'; want to leave your mother and go? How far is this justified? I have set my expectations on you and my desire is to get you married and to see our lineage growing due to you. You are trying to make all my desires and expectations null and void".

"In another few days you would be appointed as the *Adhipati* (Owner) for this Papaghni Mutt. I was desirous to see you sitting in the Mutt and resolving the spiritual queries of all the devotees who come in. You have burnt all my desires to ashes my Son! Why don't you reply? Look into my eyes, think about my feelings in your heart and tell me whether your desire and decision is justified?"

Chapter 12

Discourse on Virakti - Renunciation

Veerambotlayya addressing his mother explains her this way, "Mother! You being so wise and filled with divine knowledge; if you behave as an ignorant person like this, is it justified on your part? Janani! Kindly come out of this illusion, this is known as ignorance.

Due to *Karma Bandhana*, humans get related and shackled under many fetters called as relations. Due to Karmas people get related to mothers, fathers, wives, husbands etc. But all are ephemeral. It's all like a water bubble formed on water surface. Within no time it would burst and end. All these are born out of Maya, but ignorant humans fall under the false impressions considering their body as imperishable, and this world as permanent. Due to such illusions, they always remain attached to their wives, sons and grand children. In consequence of such ignorance, they also fall prey to all the six bad qualities (*arishadvargam*) viz. *Kama, Krodha, Lobha, Moha, Dwesha, and Mada-Maathsarya*. Under the influence of these six negativities they fall in the false beauty of women and get fettered in their locks as like as birds in the cages. Due to the immense attachment for their wives and children, they face many troubles on themselves in order to satisfy the family needs. Even after dedicating whole life for them when they do not get their efforts returned in terms of love and care; finally, when they remain on their death bed, that moment they repent reminiscing the useless past life. Thereafter; due to these illusions since they didn't do anything good in their lives, they fall in Hell and live there for some period and again take birth on this earth. This cycle continues till they actually realize their true self and come out of illusion".

"Dear Mother! Kindly listen to my speech with full devotion and interest. Do not believe this body. These bodies are not permanent. Realize the Supreme God present within this disgusting body. This body is a combination of disgusting substances like, flesh, blood, bones, skin, urine and faeces. When people get to look at these things in detail, they would get the feeling of disgust on this body. But unaware of all these things, people increase attachments of these material bodies and remain submerged in this *Samsaara Koopa* (well of worldly matters). Who are you? And who am I? Think deeply on these two questions, you would realize the facts".

After listening to his explanation she herself being very wise in all these concepts she couldn't speak anything to support her motherly attachment. Then she said, "My Son! This disgusting body itself becomes the origin of generation for the next organisms. Many a times your father had explained me the process of *Pindotpatti*- the science of how new life gets created from the body. But I would like to know the same in more detail from you". Please enlighten!

FOOTNOTES

It shouldn't look shocking to see a mother asking her son to explain the process of reproduction. Here her question isn't externally focused; rather her question targets the internal stages of development of a fetus.

Secondly, steps of procreation used to be discussed as a science in olden days. Unfortunately today's generation discusses or experiments with it just for deriving pleasures. That sacred process of procreation which is the reason and power behind the continuation of races on this earth; has today become a taboo because of people associating filthy thoughts with it to satisfy their carnal desires mentally.

Chapter 13

Pindotpatti – The Lifecycle of Embryo

Veerambotlayya said, "Mother! Listen from me carefully the stages and sequence of *Pindotpatti*. Whatever a human consumes, that comprises of three parts. First one is the one which is visible and is called *Sthulam* (Gross). Second one is which is not visible but is felt through taste it's called *Sookshmam* (Subtle), and third one is the energy which is contained in the food. It's called *Anu* (Atomic). Whatever we consume; like food, water, ghee etc gives *madam* to the body, capability to the soul and desire to the mind. Out of these when *madam* gets excessive, it grows potency in male and females in the form of *suklam* (male seed) and *sonitam* (female seed)".

He continued, "Thus, when husband and wife conjugate during the *Rutukalam* (fertility period), if the *suklam* becomes comparatively excess then a male child is born. On the other hand if wife's *sonitam* is found in excess, then a girl child is born. If both are in same proportions, it leads to a eunuch child. After first conjugal mating, if still the partners do not get satisfied and again immediately get involved in coition, then based on the proportions of *suklam* and *sonitam* one male-one female, or two females, or two males kind of twins are born. Alternatively, some females have certain no. of layers inside the *yonikamalam* (lotus like vulva). When *suklam* drops inside such vulvas, it gets sometimes divided and again leads to formation of twins on aforementioned basis. Due to presence of such layers inside the vulva lotus of few animals we find pigs, dogs, cats giving birth to more than one offspring in one time".

"*Rutukalam* is the period till 16 days after a lady takes bath post menses cycle. In the period initial 3rd and 4th days are prohibited for conjugation. If conjugated on the 4th day, the progeny would be a beggar or untidy one, or an atheist who wouldn't believe in any *shastras*. Now in the remaining 5th day to next 12 days period, 11th and 13th days are also prohibited for coition. If coition is done on odd number days, it leads to a girl child offspring, while coition on even no. of days gives male child as outcome. Coition should not be done during day time. If done, the offspring would be born poor, short lived, arrogant, wouldn't have respect for elders".

"During *rutukalam* before mating, if the couple eats good *satwik* food, worships God and guru, follows the procedure given in *Putra Kameshti* scriptures

and then conjugates, a very good offspring with all pious and good qualities would be born".

LIFE CYCLE OF EMBRYO

"The night when husband's *Suklam* (semen) falls inside his wife's *Yoni* (vagina), it unites with *Sonitam* (ovum) and remains as a water bubble for 5 days. After 10 days it looks like a hen's egg. When it attains one month age, it remains as a tough *pindam* and first of all head gets formed. After 2 months hands and legs are formed, after 3 months stomach is created. After 4th month miscellaneous organs are formed while after 5th month feet and toes are formed. In the 6th month nose, eyes, ears and other *nava-randhras* (nine holes) are formed".

"In that embryo, soul enters in the 7th month. That time onwards the *pindam* remains upside down. It remains covered with a layer which protects it from the *jatharagni* (heat inside the mother's stomach). In the 8^{th} and 9^{th} months, *Jeeva* (Soul) has all knowledge of his previous lives; and seeing the disgusting urine and faeces it feels very sad to stay there and repents for his past bad karmas, pleads to the God saying he would never do any bad deeds again and would at least in this life be very wise and pious person devoted to Dharma and god. This way he promises to God in various tones of sadness and requests god to free him from that hellish place which seems so disgusting to him".

"But as soon as he comes out of the womb to the actual world, due to Maya/Illusion as soon as he cries for the first time, he forgets all his previous knowledge and becomes totally ignorant!"

"He remains helpless and all the time depends on his parents for all help. He can neither move on his own, nor can he tell clearly his problem. Slowly he attains age and again falls into illusion and does the same bad karmas against his promises to the god. And thus, this cycle of birth and death continues forever. Only few people who actually realizes the importance of coming out of illusion, they reach a good guru and understand all the scriptures, follow Dharma, remain devoted to god, service every fellow living being with care and affection, and love everyone. Only such people make their life as the last birth, get liberated after death and attain ultimate bliss after union of soul with the god".

Veerambotlayya stopped and said to his mother, "Mother! So break all your attachments with these bodies which are made of *Panchabhoota* (five ele-

ments) and always think of the Satchidananda Swaroopa Sarveswara in every stage of your life".

Veera Papamamba got fully freed of illusion and speaks like this, "My Son! I have clearly understood the sequence of formation of body by your grace. But also please enlighten me about what elements this body gets comprised of and how".

FOOTNOTES

This science of embryonic development is also available in one of the Upanishad called as 'Garbhopanishad'. However on comparison, the particulars mentioned by 'Veerambotlayya' are found to be in greater details.

In Shiva Geeta which is present in Padma Purana, Lord Shiva preaches Geeta to Sri Rama where, one of the chapters discusses about the human birth secrets. There we find verses which are strikingly similar to what we read in Swami's discourse in this chapter. Let's visit few verses from 'Shiva Geeta' which details few important factors which could shape the future of a child. Purpose of presenting the below verses and meaning here is that; If these are known to parents beforehand, they might be able to control or plan the future of their offspring in a better way.

शुक्रशोनितसंभूत वृत्तिरेव जरायुजः
स्त्रीणां गर्भाशये शुक्रंवृतुकाले विशेद्यदा
रजसा योषितो युक्तं तदेव स्यज्जरायुजं
बहुलाद्रजसः स्त्रीस्य शुक्राधिक्ये पुमान भवेत्
शुक्रशोनितयोसाम्ये जायतेधनपुन्सकः
ऋतुस्नाता भवेन्नारी चतुर्धदिवसे ततः
रुतुकालस्तु निर्दिष्ठः आषोदशदिनावधि
तत्रायुग्मदिने स्त्रीस्यात्पुमाम्यग्मदिने भवेत्

The body formed by the union of '*Shukra*' and '*Shonita*' (male and female seeds), is known as '*Jaraayujam*'. When *Shukra* enters woman's womb and unites with her *Shonitam* during the *Rutukaalam* (fertility period), it creates *Jarayujam*. If *Shukram* becomes excess, male child, if *Shonitam* becomes excess a female child, and if both remain in equal quantity, a eunuch is born. Starting from the menses period of a female, for next sixteen days is called as '*Rutukaalam*' (fertility period). During this period starting from the fifth day on any odd numbered days (5, 7, 9, 11, and 13) if she unites with her husband during night time, a female child would be born. If a female unites with her

husband in night, from the fourth day of menses on any even numbered day (4, 6, 8, 10, 12, 14, 16), she would give birth to a male child.

षोडशे दिवसे गर्भोजायते यदि सुभ्रुवः
चक्रवर्ती तदा राजा जायते स न संशयः
ऋतुस्नाता यस्यपुन्स स्साकान्क्षं मुखमीक्षते
तदाकृति र्भवेद गर्भ स्त त्पष्ये त्प्वामिनो मुखं

If a woman gets impregnated on her sixteenth day of fertility period, her son would become as majestic as a king or emperor, there's no doubt in that. On the day of '*Rutusnana*' (4th day) whichever man's face a lady stares with desire, her offspring would carry that man's characteristics if coition done on 4th day by her husband. That's why on the fourth day of menses cycle, a woman should only look at her husband's face. This is the reason why scholars and the 'Kamashashtram' prohibit copulation on the 4th day. If done; the progeny would be short-lived, or beggar or untidy one or an atheist. As per the scripture 'Kamashashtram' if coition done on the 5th day, it produces a girl child with good character, 6th day gives a son with good character, 7th and 8th days give a daughter and son respectively who would be very rich, 9th and 10th days would give a daughter and son respectively who would remain highly pious and sacred, 11th day would produce a highly beautiful daughter, 12th day would bestow a son with a long lifespan, 13th day would produce a prostitute kind of daughter, 14th day would produce a son with good qualities, 15th day would bless with a daughter who would be righteous and spiritual, 16th day would bless with a son who would be a *Gyani* (wise), long lived, rich and royal.

These are the detailed rules of uniting during the fertility period of sixteen days. After these sixteen days uniting with the wife would be useless. Hence a person who unites with his wedded wife only during her fertility period of sixteen days and after that if he abstains from copulation, then such a man is called as a '*Brahmachari* (celibate)' by scriptures. So, even a householder can be called as a celibate if he follows the aforementioned rule strictly.

पुत्रश्चे द्दक्षिने पार्श्वे कन्या वामे च तिष्टति
नपुन्सकस्तूदरस्य भागे तिष्टति मध्यमे

If the fetus develops towards the right side of the mother's womb, it means it is a male child. When it develops towards the left side of the womb, it indicates a girl child, and when it remains in the middle of the womb, it indicates the offspring would be a eunuch.

Likewise many more details are mentioned in the eighth chapter of Shiva Geeta which stands out of scope of this book.

Chapter 14

Discourse on Sankhya Yoga

Veerambotlayya said, "Mother! I'm going to tell you of what elements this body is composed of. Listen with full focus."

"This body is formed with five elements (*Pancha Bhootas*) viz. Sky, Earth, Water, Fire, and Air. The separate division of these *Pancha Bhootas* is called as '*Panchi Karanam'*, they are,

1. *Mano, Buddhi, Chit, Ahankaram* are four parts of our *Antahkarana* (conscience) which are formed out of *Akasa Bhootam* (sky)

2. *Samana, Vyana, Udana, Apana, Prana* are parts of *Pancha Prana* which are formed out of *Vayu Bhootam* (Air)

3. Five *Gyanendriyas* like ability to hear, see, taste etc. are formed out of *Agni Bhootam* (Fire)

4. *Sabdham, Sparsam, Roopam, Rasam, Gandham* are 5 items formed out of *Jala Bhootam* (water)

5. *Vak, Pani, Padam, Gudam, Guhyam* are five *karmendriyas* which are formed out of *Prudhvi Bhootam* (Earth)

"These *Panchabhoota*, *Pancha-Tanmaatra* after becoming *Pancheekrutam* all *indriyas*, all v*ikaras*, the three *gunas* (Satva, Rajo, Tamo) together with *Sthoola* (gross), *Sukshma* (subtle), and *Kaarana* (causal) bodies and *Kama, Krodha, Lobha, Moha, Dwesha, Mada Maatharya* kind of *arishadvargas Jeeva* (Soul) remains fettered".

"Once a man uplifts himself above all these qualities and realizes his true form of the *Jeeva* he becomes freed of all attachments. With that *Atma Gyana* (knowledge of the self), when one realizes the *Paramatma (Supreme Soul),* he finds everywhere the presence of that only god".

In this way Sri Veerambotlayya preached *Sankhya Sutram* to his mother. With this, his mother became very much pleased and said, "Son! Please tell me the way to realize that supreme *Para-Brahman*". Hearing this Veerambotlayya started describing '*Tarakaopadesam*'.

(Here Sankhya Yogam has been presented in short. The same thing would repeat in much more finer details in chapter 58)

Chapter 15

Tarakopadesam

He said, “Mother! I’ll teach you easiest *Yoga Marga* (way through Yoga) to realize Para Brahman. Listen carefully”.

He continued, “Mother! You need to sit in *Padmasana* posture with focused mind. Mind is something which travels faster than the wind”. He then kept his finger on her forehead at *Bhroomadhya* (central point in between the eyebrows), and she started seeing a divine light. He continued, “Now whatever light is being seen by you, you should focus your mind on it. If one succeeds in focusing his mind with zero external thoughts on the same *param jyoti*, he would be able to see the vision of ‘Sri Gurumurty’. That is the *Sookshma Jyoti* (micro flame) from which all the greatest sources of light are born, this is the flame which illuminates all luminous objects. From the same *Jyoti*, all these worlds were born and would vanish in the same finally”.

This way he showed her the vision of *Param Jyoti* within her mind itself and asked her to practice meditation everyday and experience the ultimate bliss in *dhayana mudra* by realizing the Supreme Being within her own mind’s eye. Listening to all these, Veera Papamamba realized the divinity of the child and within her heart she spoke like this, “Out of my motherly love for him I was in illusion and was totally attached to him and could not realize his divinity. He is in reality the divine soul an incarnation of that Supreme Parameswara. Now things are getting recollected to me. Yes! While handing this boy over to me, Sage Atri informed me the same that this boy is not an ordinary child. He is a divine incarnation. I have wasted all my time by considering him an ordinary child. How ignorant I was!”

Thinking this she took that boy in her lap and held his hands with those of her, and then she lifted his chin affectionately and said, “Kumara! Out of my motherly attachment I could never realize your divinity. Just in mere six months time, Sage Atri could recognize your divinity but even after taking care of you for these many years I couldn’t understand your true self. It seems to me that I have wasted a lot of time in ignorance. Son! You have preached *Sankhya* and *Taraka Yogas* to me in detail. The same I used to hear from your

father also, but I could never listen to these topics in such depth. Could you clarify some more doubts of mine? I want to understand '*Aikya Sandhanam*' also."

Hearing this, Veerambotlayya who was sitting on the lap of his mother, looked at her face and became pleased to answer all her queries.

FOOTNOTES

Here this topic has been presented in short. The same thing would repeat in much more finer details when Veera Brahmendra Swami teaches the same to his disciple Siddhaya.

Chapter 16

Veerambotlayya Shows His Universal Form

He said, "Mother! Listen. I would give you that complete knowledge Close your eyes and concentrate on your target and keep your mind focused which usually tends to wander like the flame of a lighted candle which doesn't stand erect. Consider everything in this world as the form of that *satchidananda swaroopa* and follow the *Aryokti* (Vedic verse) 'सर्वं खल्विदं ब्राह्मं (*Sarvam Khalvidam Brahman*)' which means everything is Brahman, and the form of Brahman. One who realizes his own self as the very own Brahman that person becomes free of all illusions and attains salvation".

This way he explained '*Brahmaikya Sadhanam* (method of uniting oneself with the Supreme soul)' procedure also to his mother, and then she got filled with devotion on listening to her son's divine speech. She said, "Son! Sage Atri told us many times in many ways that you are the Parameshwara of universal form, you aren't a common man. But due to ignorance I could never understand your actual form. At least now, I pray to you and request you to consider me as your Devotee and protect this devotee of yours with your full grace".

Hearing that, Sri Veerambotlayya said, "Mother! Please close your eyes for a minute".

She did the same as instructed by her son, and felt some light entering into her eyes. And when she opened her eyes, to her consternation she found that small kid in his cosmic universal form (*Vishwaroopam*), she saw him with thousand hands, thousand feet, spread across the whole firmament. His feet were the nether-lands; his head became the *Satya Loka*. She saw that his middle portion of body contained all other worlds, two eyes were Sun and Moon, Nostrils were the doors of *Satya Loka*, Tongue became *Varuna* (God of rains), Stomach showed as seven oceans and his arteries and veins were all big rivers, Chest showed up as greatest Trees, Bones looked like mountains, Hair resembled dark and huge clouds, Also she found *Indra*, *Brahma* and various other deities within his body. She also saw that his semen was *Dharma marga*, and his Spine was the origin and place of Dharma. His voice box was *Agni*, Teeth the god of death, *Yama*. Like this she observed many divine things in his cos-

mic form.

She prayed, “Hey universal God! Everything is within you and you are everything. Out of ignorance we consider each one of us as a separate entity, but there is nothing except you. Everything is you. I am not able to use any words in your praise. Now please take pity on your devotee and kindly come back to your child form.”

Hearing the prayers and request of his mother, he came back in his normal child form and with his gentle hands he affectionately wiped out the tears of his mother and said, “Mother! What’s happened? Why did you tremble?” She hugged him and said, “Son! I don’t know how to address you now. You are the great Lord and you have made me disillusioned. You have shown me your cosmic form and made me achieve the ultimate bliss”. Like this she praised and prayed him a lot.

Hearing this, her son said, “Mother! You are a highly pious woman, that’s why you deserved and could see my universal form which remains difficult to be seen by even great deities. Now onwards you need to do Penance in this same Papaghni Mutt and reach the divine. With this I would like to take permission from you to go for pilgrimage.”

Veera Papamamba said, “Son! Who am I to permit you? You are everywhere. Go and visit all the sacred places and teach the ignorant sages out there and lift them up to the level of knowledge.”

Then she finally asked few more doubts what she had and Veerambotlayya clarified everything to her satisfaction.

Chapter 17

Veerambotlayya's Pilgrimage

Veerambotlayya the incarnation of Lord *Sriman Narayana* removed all his ornaments and applied ash on his body wore saffron clothes, held *Kamandalam* (water pot), a rosary of *Rudraksha* beads, and set out for pilgrimage.

He visited great sacred places Mahanandi, Omkareswar, Sri Sailam, Mathura, Sri Rangam, Chiyali, Chidambaram, Rameswaram and there he preached *Advaita Vedanta* (Non-Dualism concepts) to all the sages out there. Finally he moved towards 'Hari Hara Puram' village and identified a deserted lonely area where he sat in meditation and decided to stay there for some days. He was looking forward to see a divine incident to happen and settled there waiting for someone to meet him there.

FOOTNOTES

Whatever acts self realized Yogis perform; there remains a hidden purpose in them. They don't take any step without any purpose.

If we study the life history of great self realized people like Sri Adishankaracharya, Paramacharya of Kanchi Mutt, Ramakrishna Paramahamsa, Swami Vivekananda, Ramana Maharshi etc., we would understand this fact more clearly.

Chapter 18

The Hunting Expedition

Eswara's incarnation Sri Ananda Bhairava Yogi, who belonged to Kashi city, planned and set himself for a hunting expedition with his friends.

All of them reached a dense forest and were pleased to hear the sounds made by various birds; they all enjoyed the adventure in that forest. On the way they would sometimes sit and listen to the chirping of birds, sometimes would enjoy the honey from the bee hive, sometimes they would bet on something and each time Ananda Bhairavayogi would win the bet.

This way they spent their whole day and that night they resided under a huge banyan tree. Next day they woke up early and set themselves moving further into the forest. On the way they hunted many wild animals like Lions, Bears Jackals etc. and sat under another banyan tree to take rest.

There a cow after grazing fully to her satisfaction came to drink water in the lake near which that banyan tree was present. But there was a leopard which hid in the bushes and aimed at that Cow. None of the people noticed all these happenings as they were busy in gossip. But only Ananda Bhairavayogi noticed all these and also understood that there was a wild animal nearby.

He decided to protect the cow and took his Bow and Arrow. His friends didn't notice even this step. At that time when the cow quenched her thirst fully, she wanted to make a move when that leopard came out of the bushes and sprang at the cow. In order to protect the cow Ananda Bhairavayogi aimed his arrow at the leopard and released it. But unfortunately it missed its aim and instead of protecting the cow, it took away the life of that innocent animal. Leopard fled away.

Chapter 19

Ananda Bhairavayogi's Repentance

Having seen that accident Ananda Bhairavayogi with sorrow sagged down and became unconscious due to that shock. His friends immediately paid attention to him and sprinkled some water on his face and bought him to consciousness and asked him what's happened to him suddenly.

He ran to the cow crying and sat near her dead body and meanwhile his friends also came there. He narrated all the happenings to them with tears in his eyes. Ananda Bhairavayogi thought of the god and prayed to him this way, "Hey Parameswara! Hey Lord of the Lords! One who is present everywhere, what a sin I have committed. There is no way out for me now. How should I absolve myself of this sin of killing the mother cow?" He prayed in numerous ways to the god and sat there crying aloud.

His friends tried to console him and said, "Ananda! As the belief goes, 'What humans think, God thinks the other way round' this is predestined. Till yesterday we all hunted many wild animals but didn't hit even a single innocent animal. Today also you didn't join our gossip and sat separately and didn't speak to us. You without saying a word to us decided to protect that cow from the leopard. All these incidents are purely based on your *Prarabdha* (fate) and you aren't the actual doer. There must be something planned by God behind this incident. So leave all your worries. This killing of a cow was just an accident and was not at all intentional. So, it wouldn't make you a sinner. Come let's go back to our palace. Come!"

This way his friends tried to console him and exhausted all their options but Ananda Bhairavayogi who used to be very much affectionate for cows in his life, seeing a cow killed by himself he couldn't gain any courage and energy to get and stand on his feet.

He said to his friends, "Friends! You all may go back home now. I would visit all the sacred places for pilgrimage and would serve all the great sages there and spend my life like this. To absolve myself of this great sin I want to go for pilgrimage. I can't come with you back home. You all may leave now".

Having said that he made his friends go back home and he himself set out for visiting sacred places. He visited many sacred places and served the Sages living out there, got their teachings and blessings and then came wandering to 'Harihara Puram'.

In 'Harihara Puram', he visited the temples and sages living there and finally he happened to travel through the deserted silent place where Sri Veerappayacharya was staying for quite some days.

Seeing him, Ananda Bhairavayogi thought within himself, "This sage whosoever he is seems to be a divine incarnation. His face radiates a divine glow. I have visited and served so many sages till now but none of them had such a divine attraction. He is the one who would tell me how to absolve my sin of cow killing". Having thought thus, he approached that sage Veerambotlayya with folded hands and sat near him.

FOOTNOTES

One thing to note is, as per Lord Vishnu's initial decisions in Vaikuntha he said he would be known by three names in his incarnations. So in 'Harihara Puram' this Veerambotlayya named himself as "Veerappaya Charya".

Chapter 20

Mantropadesam (Initiation) To Ananda Bhairavayogi

Veerappayacharya came out of his meditation and found Ananda Bhairavayogi sitting near him with folded hands. Seeing him he asked, "Son! Who are you? Where from have you come? Why do you look so sad?"

To these questions of Veerappayacharya, Ananda Bhairavayogi said, "I belong to *Kashi Puram*. My name is 'Ananda Bhairava Yogi'. I have committed the greatest sin which I am not able to tell through my mouth. Words aren't coming out of my mouth. Neither my mouth can dare to tell about that sin nor can your ears hear those words. How should I speak something which is the most heinous crime? But I think only you would be able to show me a path".

Having said that, Anand Bhairava Yogi narrated all the things what happened in that hunting expedition. He continued, "After that I visited many sacred places and reached Hari Hara Puram. Here I saw you and sensed you as some divine incarnation. I feel that you are the right person to approach for hence I sat near your feet here".

Seeing the humble and respectful nature of Ananda Bhairava Yogi, Veerappayacharya closed his eyes for a second in meditation and learned everything about him.

Verrappaya Charaya said, "Ananda! Who are you thinking you are? You are the incarnation of that silver hill dweller - Sankara. I'm Vaikuntha Vasa Vishnu's incarnation. Saraswati's Husband Brahma is visiting sacred places in the form of a *sanyasi* by name "Annajaiyya' and preaching the ignorant ones with his divine wisdom."

"We three had decided to come in human forms on earth and preach divine wisdom to the people here and uplift the status of the society."

"But even if you are Lord Shiva's incarnation, since you have committed the sin of killing a cow, there is no escape from that sin. Soon I would be known by a new name 'Veera Brahmam' and would stay in 'Kandimallaya Palle' village. You put an end to this life and take birth in a Muslim family. In your next birth you would become my disciple, would be unparalleled in your devotion. You would preach lot many people the divine wisdom being my disciple and would gain lot of good name and would be called as 'Siddha'.

"However, I would also want to initiate you with a divine mantra. Keep chanting this mantra and also preach the same to others in your next incarna-

tion as 'Siddhaiyya'. This mantra doesn't need any special rituals etc. Even a low caste person can recite this and would get a divine vision of mine without any doubt".

Having said that, Swami Veerappayacharya taught him the process of doing Pooja and gave him the divine *Dwadasakshari maha mantra* (Mantra of 12 letters) as "*Om hreem kleem Shreem Shivaya Brahmane Namah*"

With that initiation, Veerappayacharya asked him to go back to his home town Kashi.

Chapter 21

Veerappayacharya Authors the Book - Kalagyana

Sri Veerappayacharya then left for his journey towards Banagana Palle. On the way he visited many sacred places like Hampi, Virupaksham, Ahobilam, Mahanandi, Omkaram etc. and worshiped the deities of those places. Finally he reached a village named 'Banagana Palle'. He roamed all over the village and towards the evening he stopped by a house which belonged to a lady known by the name 'Garima Reddy Achchamma'. Since it was late evening he slept on her door steps itself.

Next day very early in the morning when Garima Reddy Achchamma came out of her house, she sighted this young boy who looked like a mad man. She thought to herself, "This person looks like a mad man by his dress and looks; however, his face has some divine aura. By face he looks like some divine soul".

Thinking like that she approached that person and enquired the following way, "Child! Who are you? What's your name? Who are your parents? What is your native place? What are you here for?"

In reply Veerappayacharya responded saying, "Mother! My name is Veerappaya Charya. I belong to Brahmandapuram. I don't know who my parents were. I'm always a loner. My purpose of visiting this place is to meet you here but in reality I'm everywhere".

Garima Reddy Achchamma, though a wise lady she was, yet she couldn't comprehend his pointers. She said, "What did you want to meet me for?"

Veerappayacharya said, "Mother! From my childhood I used to take care of cows, I love to do service to cows, love to drink cow's milk and also I am aware of treating diseases of cows and curing them. I heard that you have a big herd of cows. So I came to you. If you let me do so, I would like to take care of your cow herd. In return of this you can give me little food in a pack while I take away the herd for grazing. But I would not eat any food at your home. Mostly want to live on Cow milk only".

She spoke, "Child! You may take my cow herd for grazing out. But never go to the dense forest areas. Instead you may take them to *Ravvalakonda* area and graze them there, feed them water in *Zurreti* River and come back with them in the evening, I would be pleased. But you don't even look like having 14 years also in age. If you do the work sincerely and stay away from reckless

children of your age then there is no dearth of anything in my house for you".

Veerappayacharya said, "Mother! There are no dangers in those dense forests. The way Lord Krishna had taken care of cows and played divine sports with many *gopikas* and finally eliminated the ill mannered humans from earth to relieve the earth of her burden, similarly I would also take care of cows and would create fourteen thousand things to remove the ignorance and blindness of people belonging to this *Kaliyuga* by showing them the path of knowledge".

Listening to his words she dismissed them in her mind thinking them to be words spoken by a crazy fellow. She asked him to come inside and gave him a place to sleep and stay. She then brought cow's milk for him and asked him to drink the same. After that she went inside and cooked some food and lay on bed thinking about him.

She thought, "Initially when I asked about his whereabouts, by his face and his answers he seemed to be a divine soul. But now he compares himself to Sri Krishna and tells stories as if there is no difference between both of them. The moment I saw his lotus like face, my heart has changed a lot. All these incidents seems strange to me". Having thought like this she felt asleep.

Morning she woke up and gave cow's milk to Veerappayacharya to drink and gave him a box of food tied in a cloth. Handing over to him all her cows she asked him to take care of them carefully.

Veerappayacharya along with all the cows went near *Ravvalakonda* area. There he made them assemble at one place and drawn a big circle around them. He then went towards a Palm Tree. That palm tree automatically bent itself so that he could pluck the palm leaves easily. He plucked the leaves and then the tree on its own became upright again. Then he searched for a plant called *Gulazari* and plucked its thorn. Finally he went to a cave in the *Ravvalakonda* hills and sat there to write the divine *Kalagyana Grandha*. That's how he started authoring *Kalagyana* - the predictions of the future calamities.

The same trend he continued to follow every day. Every day he would put the food contents in a container and never used to eat. But the cows which stayed within that circle itself, day by day started growing nicely. Their boney body became fleshy and they started giving excess milk. On the other hand other fellow cowboys howsoever hard they used to serve the cows and feed them their cows used to remain skinny only. Those cows of Veerappayacharya would keep ruminating something within that circular boundary where there was no grass. But it seemed as if someone was feeding them. But it was all the divine grace of that Lord. Every day he would write *Kalagyana* and submit them in the same cave in an old container and would cover them with some

stones.

One day few people of that village happened to pass by that area. They found the herd of cows standing and sitting within a circular boundary. They found no cow boy nearby. They got agitated and spoke among themselves about the carelessness of the cow boy who was seen nowhere nearby. They thought those cows lost their way and sat in that place and tried to take them along with them. However hard they tried, cows didn't move even an inch. Finally they thought of entering the circular boundary and alas! all of them who entered the circle became blind.

Slowly they stepped backwards and came out of the circle and found that their eye sight became back to normal. But still there was no change in the cows' behavior. They all discussed and identified that those cows belonged to Garima Reddy Achchamma and went straight to her place and narrated all that what had happened with them.

She listened to them and asked them to leave. She thought within herself, "Who knows whether whatever they are telling is correct or not? I trust my cowherd boy but still…" and decided to see everything by her own eyes. Without telling the cowboy Veerappaya Charya she wanted to dig into the case by herself.

Chapter 22

Achchamma Spies on Veerappayacharya

The next day as usual when Veerappayacharya went away to the Ravvalakonda area with the herd of the cows, Garima Reddy Achchamma quietly without telling him followed him.

As usual Veerappaya Swami flocked the cows together and drew a circle around them. Then he went to the palm tree and plucked few palm leaves and went inside the cave. Seeing the cows obey his orders and the palm tree stooping down etc. she was very much perplexed and didn't know what was going on.

She silently went towards the cave and to her consternation, that dark cave was entirely dazzling as though the morning sun had entered inside the cave. She went inside and got mesmerized to see the divine swami sitting and writing something. She felt as if she was standing in front of Lord Sriman Narayana in Vaikuntha.

For a while she couldn't think of anything and stood like a statue and watched him constantly. Then she regained her senses and silently stepped backwards and went back straight to her home. But her mind was constantly on Veerappayacharya only. She was moving inside her home impatiently like a mad woman eager to see Swami coming back home.

As usual when dusk arrived, Veerappayacharya hid all his writings in the same cave and took all the cows with him to the home. As soon as Achchamma saw him coming, she came running and fell on his feet and prayed to him saying, "Hey Lord! You are truly the Vaikunthavasa Vishnu. Why did you behave like a silly fellow till date? I have been behaving with you carelessly considering you a common man. Please pardon all my mistakes considering me as your daughter O Protector of the worlds! Hey Lord of universal form!"

This way she prayed to him multiple times with her eyes filled with tears. Hearing this Veerappayacharya said, "Mother! Why are you falling on the feet of my kind of crazy fellow? You are a very rich lady. You have the capability to feed my kind of many people. You have been taking care of many such men. That is why my kind of people seek shelter under your roof. In this world still you kind of great souls exist, that's why we all are surviving".

To his words Achchamma replied, "Swami! You are a divine soul but due to ignorance and illusion I could not receive you properly. Keep all your grace

on me, give me *Brahmopadesam* and erase all my sins considering me your own child".

Seeing a sacred heart within that lady, Veerappayacharya replied, "Mother! Alright! Tomorrow get up early in the morning. We would go to Yaganti village and there I would give you divine wisdom".

FOOTNOTES

There is a great learning what we can draw from Achchamma's act. She said, "Swami! You are a divine soul but due to ignorance and illusion I could not receive you properly".

That's the irony of human beings. We humans give value to someone only after knowing their importance. But saintly people see divinity in everyone.

However, when the same person realizes his/her fault and accepts it, he/she becomes divine in that same moment.

Saint Rahim who was a Muslim by birth but adopted Hinduism wrote, "*Rahiman is Sansaar mein Sabse Miliye Dhaayi; Na Jaane Kehi Roop mein Narayan Mili Jaayi*". It means, "Hey Rahim! Run, Meet and accept everyone with open heart since you never know in which form you would find Lord Narayana".

So, basically only when a human attains saintly levels of perception, that human becomes divine in the very same life!

Chapter 23

Brahmopadesam to Achchamma

Veerappayacharya decided to take Achchamma to Yaganti early morning the next day and went to sleep for that night. Early morning Achchamma got up and washed the feet of Veerappaya Charya, prayed to him and both of them went to Yaganti Village.

In Yaganti village they entered the temple of Lord '*Sri Yaganteswara*' and worshiped him for a while. Then they found a peaceful place to sit on a rock.

Achchamma with folded hands asked Swami very politely, "Lord! We all know that, this universe is totally pervaded by the Divine Supreme Being. Is that supreme soul a female or a male?"

To her query, Veerappayacharya replied, "Mother! Listen!"

"पुरुष रूपं भवेद-देवी स्त्री रूपं भवेत् शिवः

अथवानिष्कलंध्यायेत सच्चिदानन्द विग्रहं"

"The ever blissful (*chidananda roopa*) Lord is beyond the form or gender discrimination. But that Lord is the one and only one who is spread everywhere."

Having heard such a beautiful explanation of non-dualism from the Swami she felt happy and requested him saying, "Swami! Consider me as your servant and kindly give me *Brahmopadesam*".

To that Veerappayacharya became happy and said, "You have asked for something which is very pleasant to give. Hence listen to me with a pure heart. 'ॐ ह्रीं क्लीं स्त्रीं शिवाय ब्रह्मणे नमः (*Om hreem Kleem Sreem Shivaya Brahmane Namah*)'".

Thus he gave her that great *dwadasakshari* mantra and said, "Child! If you chant this mantra always, it would lead you to salvation. Now I would preach you Advaita (non dualism) Vedanta".

Achchamma interrupted and said,"O Father! You were writing something inside the cave, if you could kindly preach me that thing, I would be grateful to you".

Veerappayacharya said, "Mother! I'm writing 'Bhavishyat Grandham' (Book of future happenings). All the things in that book are divine secrets. Normal humans wouldn't be able to comprehend them. Only *Brahmagyanis* (realized souls) can enjoy the bliss by listening to that book. Having said that, I know that you deserve the status of a *Brahmagyani* hence I would definitely preach you what you have asked for. Listen!"

FOOTNOTES

Garimareddy Achchamma was the first lady to know about 'Kalagyana' (Predictions of the future)

Chapter 24

Kalagyana Discourse to Achchamma

Swami said, “Mother! Achchamamba! Listen!”

1. When 4808 years of Kaliyuga get completed, god of Dharma would be limiting his places of stay to sacred places on earth only. Sins and sinners would rise like anything and would lead to many absurd disputes

2. Due to inclination towards excess food and excess sleep humans and animals would keep wandering here and there restlessly

3. People of peaceful nature, would turn angry

4. Sinners would become countless

5. Good people would become scarce

6. Brahmins would leave their traditional duties and would join work under moral less people, would leave their *Shatkarma* and would become useless

7. Kings would leave their Rajya Dharma, fall in various acts of mischief & sins and would finally lose their identities

8. Everyone would leave their castes and would follow acts of Adharma and would spoil their character

9. People belonging to Sudra caste would adopt lies as habit, would stay in the company of bad people and would finally go from rack to ruin

10. Every caste would lose its identity. All castes would become mixed and people would fight among themselves for their religion or castes due to mutual misunderstandings and die

11. Due to ill deeds, people would experience many kinds of ill effects in their lives

12. Harvest would decline

13. Cows’ would yield less milk

14. Fathers and sons would fight among themselves

15. Gods, Brahmins and Gurus would be ill treated and disrespected by people

16. People would lose the sense of differentiation between right & wrong and would indulge in incestuous relationships

17. One would always have an eye on others’ property and would steal the same

18. Cases of thievery and diseases would increase like anything

19. Calamities due to fire would increase

20. Wild animals would enter and roam in village areas

21. She Elephant would deliver a baby Pig

22. A she Pig would deliver a Monkey

23. Sins would soar to the skies day by day

24. Due to the infatuation for prostitutes, people would become beggars by giving up their wealth for those girls

25. Evil people would practice black magic; and count of such people who indulge themselves in Black Tantric activities would increase

26. Cholamandala would perish

27. Rocks would vomit flesh and meat. Eagles and vultures would get attracted for such flesh; and after eating they would fall dead then & there itself. Some people would take those dead birds in their hands and would dance madly

28. A day would come when lighter objects like thermocol would drown and iron would float

29. Mountains would burst. Volcanic eruptions would increase

30. Plan-chit kind of activities would increase

31. People would die of burning sensations in stomach

32. People would get ulcers in mouth, vomit blood, would get coronary failures, brain failures and would die

33. Animals would flock together and die at a time

34. All the cities would be ruled by one ruler

35. Foreigners would come to India and would rule entire country for years. In their rule everyone would get education under a new system (*already happened under British rule, Vedic method of teaching was replaced with Christian schools and education system*)

36. Due to education and literacy all castes would become one and mix with each other

37. The rule of democracy would get implemented which would be comfortable for all when compared to former days' rules

38. Vehicles would not require bullocks for pulling (*Means automobiles would come*)

39. Lamps would be lit with water (*Means invention of Hydro Electric Power*)

40. Tiger and goat both would drink water in the same pond (*Points towards the zoos where we see wild animals and normal animals both remaining in captivity obeying the orders and rules of their masters*)

41. Every village would have disputes ranging among its people and people would kill each other for the same reasons. Such cases would become

common in every town and village

42. People of such a short height would come who would need a ladder to climb the *Vempali* Plant (*a plant which has brinjal kind of fruits but remains very near to ground. To such a plant also they would require a ladder. It indicates that Lilliputians kind of dwarfs would come)*

43. People of low castes would disrespect piously living people of higher castes

44. One who builds Temples does priestly jobs and other sacred works, such people would remain poor

45. Vijayanagaram city would be venerable for some time and would lose all its glory afterwards

46. The city of Kashi would remain dirty for forty consecutive days

47. People would flock together at Kurukshetra area and would do a mass murder

48. Kondaveedu area would be ruled by Vishnu devotees

49. Godavari River would get completely dried up for twelve days continuously. After that all of a sudden huge flash floods would be seen in that river

50. The gatekeeper statues present in front of the Sri Kalahastiswara temple would fight with each other on a particular day

51. Tirupati Venkateswara swami's right shoulder would shiver

52. In Mangalagiri village Vaishnavas would have conflicts, divide into two groups, would fight and die

53. Dogs would kill horses

54. Images on the screen would rule countries (*Cinema actors would become political leaders. It is happening already. Chiranjeevi, Rajni Kant, Sanjay Dutt, Govinda, and many more examples can be cited*)

55. Stars would be visible in the day sky. Due to that, entire population of some villages would get wiped out

56. Meteors shower would take place

57. On Karteeka Bahula Dwadasi day, in North direction, stars with four faces would be seen and would shine for 25 weeks

58. Lakshmi would leave Karnataka state

59. Hidden treasures of India would be robbed by Muslim rulers continuously for some years, after that Velam Reddy kings would steal the remaining ones

60. Mandapaludu would talk with humans in Malayalam

61. Road routes to Tirupati would be blocked

62. Earth would become wet with bloodshed

63. Bones would heap up to the level of hilltop

64. Evil spirits would increase and dance

65. Crows would cry in an unusual way

66. Wolves would cry in regular intervals every time increasing their pitch. People who hear those sounds, would die

67. In north direction of Kondaveeti village the Garuda pillar made of Rock would fall down. Due to that some people would die

68. After 5000 years of Kaliyuga, Ganga would dry up/vanish from Kashi

69. Goddess Kamakshi of Kanchi would rotate around herself for three hours continuously

70. Goddess Kamakshi of Bilam (BilamKamakshi) would vomit blood

71. Ambrosia would trickle down from Neem tree (*Happened on Oct-28, 2010 in a village of Andhra Pradesh and was telecasted in TV9-An eminent news channel of Andhra Pradesh*)

72. Macharla village kings would get slain by a mad woman. After that, Lord Chenna Kesava Swami's effects would decrease in Macharla

73. Karempoodi area kings would gain disputes and would slay each other in battles

74. Due to torrential rains and wind, rocks would tumble down in the southern area of Srisailam

75. Rain of blood would fall

76. Rocks would break into pieces and would fly in sky like crows and vultures

77. Rocks would discharge blood and pus

78. New born babies would talk

79. Smoke and fire would be seen in the sky

80. Six religions would merge into one

81. In the night time strangely, 'ghanaam...ghanaam' sound of ten different temple bells would be heard emerging from the sky. Also sounds of conchs would be heard

82. One would steal another's property

83. One's wife would become another's personal property. Only sinless people would be able to protect their wives to themselves due to my grace

84. Sinless men and chaste women would survive

85. Sacred places would get demolished

86. Divine places of gods would be ruined by sinners

87. Hidden treasures would be found out

88. Muslims and Shudras would become priests of Venkatachalam temple and do worship

89. Venkateswara Swami's treasure would be stolen

90. In the same sacred place six scoundrels would be born

91. Tirumenam would be done to Veeraraghava Swami of Tiruvallur place. That time that Lord would perspire and the perspiration would be like pots of water flowing out

92. In the place between Krishna-Godavari Rivers, cows would assemble in herds and would give up their lives

93. People would gather in groups and take refuge in forests

94. Due to cold and high fevers people would die

95. In the middle of Krishna River a golden foundation would be visible. Whosoever sees that would lose their eye sight

96. In Karnataka state, Muslims would break temples, and idols of the temples

97. Brahmins would leave all their culture and traditions. They would starve due to hunger

98. A crocodile with two heads would appear in front of goddess Bhramaramba of Srisailam temple. After a while it would merge into Bhramaramba idol

99. Blood bath would be seen in Shiva-Vishnu temples

100. Two golden swans would come from Sky and would roam in villages, forests and rivers. Greedy and sinful people would desire to catch those golden swans for themselves, and would become blind and would die in heaps.

101. From east to west there would be a orange colored stripe seen in the sky

102. 'Ghanaam..Ghanaam' sound would be heard from mountains

103. Strange things would be observed day by day

"Like this, there are many other divine secrets. O Mother! These kinds of strange happenings would keep occurring till I come as 'Veera Bhoga Vasantaraya' in my next incarnation in Kali Yuga. There are many other things which would happen, I would tell you those things later. For my devotees, getting Salvation would be as easy as eating a peeled banana. Those who invest their faith in me, worship my Kalagyana with devotion, read and recite the same in front of others, would get all eight kinds of treasures (*Ashtaishwarya*). Hence you always keep thinking of me, you would get Brahmatwam". Thus spoke Swami Veerappaya Charya. Having listened to all these, Achchamma became overwhelmingly happy and requested Swami to come along

with her to Banaganapalle village back to their home.

Thereafter whatever Kalagyana Swami wrote, he kept them safely in Achchamma's home in a vessel covered by the soil. After some days, there emerged a tamarind plant on the Kalagyana vessel. Achchamma got a Mutt built for Veerappayacharya swami. Inside that same Mutt both of them used to do penance every day. Achchamma renounced everything and started living with the swami as his devotee

There emerged a Tamarind tree on the vessel inside which Swami had hidden his Kalagyana of 14000 verses. Today also that tree can be seen in the same village. That tree looks divided into two branches, and is approximately 50 feet tall. The girth of that tree is approximately one '*gajam*'. Age of this tree is approximately 700 years, and it is still green, and alive. Whatever tamarind fruits it bears can't be eaten since the fruits when opened/torn show up only black dust and rust. They aren't edible.

This tree gives regular indications of calamities to people. Whenever any disaster is scheduled to happen, all its produce is shed automatically in a night's time. When diseases like cholera was about to spread, from the center of the two forked branches it dripped some blood. That blood after becoming dry resembled saffron (kumkum). These miracles are happening till date.

When someone enquires the Banaganapalle old aged villagers, "How old this tree is?" Usually the answer comes like, "Since my childhood I have been seeing this tree as it is today and even my ancestors have reported the same".

Till today those villagers offer prayers to that tree regularly.

Chapter 25

Annajaiyya Meets Veerappayacharya

Sri Veerappayacharya swami used to spend his time in the same Mutt which was built by Achchamma for him. He used to stay there preaching the ignorant people with the divine knowledge, clarifying their doubts on Dharma etc. People started becoming his devotees seeing the divinity in him.

One day Achchamma sat near Swami, held his feet in devotion and asked, "Swami! I have only one son. But he is blind. From outward looks he doesn't seem to be blind but he can't see in reality. What would be his future?"

Swami replied, "Mother! I am very well aware of that fact. You need not worry about that. He holds the fortune of seeing this world with his own eyes. Bring him to me day after tomorrow early in the morning, the time when I do worship." After that Swami went away inside for doing worship.

Meanwhile 'Sri Annajaiyya' who was the incarnation of Lord Brahma, after visiting many sacred places, went to Sri Sailam, worshiped the Lord over there, served the Saints who were doing penance inside the caves of Sri Sailam. After having met all such people he decided to move on to another sacred place called 'Mahanandi' to worshop Lord Mahanandiswara. On the way was 'Banaganapalle'.

After roaming in the Banaganapalle village he finally reached the Mutt built by Achchamma for Swami Veerappaya Charya, entered into the Mutt and found Swami sitting inside writing kalagyana. His aura was too divine for anyone to get mesmerized. Annajaiyya thought within himself, "So far I have met so many Saints but none of them had such a divine aura on their face. This Swami looks like he is not an ordinary Saint. He must definitely be an incarnation of the supreme divine soul Sriman Narayana. The very glimpses of him unite tightly my focus on to him. Some good thing is surely in store for me. He is my savior". Having had such thoughts in his mind, he simply sat near Swami's feet.

Veerapayyaacharya having noticed all these things, turned towards Annajaiyya and said, "Son! Who are you? What's your name? What have you come here for?" To his questions, Annajaiyya with folded hands in devotion said, "Swami! I'm born in the caste of Viswa Brahmins. My name is 'Annajaiyya Brahmananda'. Swami! I have renounced this world and hence travelling all the sacred places worshiping the deities over there. While I was going to Ma-

hanandi village to worship the deity 'Lord Mahanandeswara' I happened to pass through your village when I got the privilege of having your divine glimpses. Swami! You seem to be Lord Parameshwara to me."

After having spoken thus, Annajaiyya enquired, "Sire! What's that book which you are writing?"

Swami Veerappayacharya replied to his question saying, "Son! This is a book of future predictions 'Kalagyana', contents of which are divine secrets".

Annajaiyya requested, "Swami! Please be kind on me and preach me the divine secrets which you are authoring. I would be highly thankful to you".

Veerappayacharya closed his eyes and in his mind he read the past of Annajaiyya. He found that Annajaiyya was none other than the incarnation of that Divine Lord Brahma, the consort of goddess Saraswati. Swami replied, "Son! This book is for the future. I'll recite the verses and narrate the incidents to you. Listen carefully".

Chapter 26

Kalagyana Discourse to Annajaiyya

Veerappayya Charya addressed him and said, "Annajaiyya!" Listen to me carefully. This Kalagyana is a book of divine secrets predicting the future in advance".

"With full devotion, whosoever writes this Kalagyana, or reads, or listens to, or worships this book with devotion, take my words for granted, Salvation/liberation would be nearby for him."

1. In this Kaliyuga, lineage of all the great kings would gradually decline

2. Communal rites would increase excessively in all the places

3. Thievery would increase in all the villages and theft of treasure would become common. There would be no one who would be able to stop these thefts from happening or do a trial case on them

4. In every village a 'Shakti' (local deity) would be born which would demolish the place to a large extent

5. In the evening time many he-goats would cry; hearing the same, some people would die then and there

6. A comet (*dhoomaketu*) would appear in the sky near Tirupati. In the noon time many people who would witness that, would suffer from some strange feelings and would die immediately

7. South would blaze, north would also blaze. Due to highly potent electric thunderbolts from the sky, rivers would dry up

8. Fire would become cool like the moon

9. Moon would appear on Amavasya (new moon) night. Due to that some people would die

10. In north side, on a *Suddha Padyami* day, thunderbolts, lightning strikes, would happen. Soon after that *Mayajangas* would come who would be so tall that their one step ahead would be equal to walking 7 steps by normal humans.

11. Humans would suffer with such a starvation that children and mothers everyone would wander in fields to find some food. Even then due to acute appetite those kids would start eating soil and other useless stuff every day and night. Due to that some would die

12. In the mid night time there would be some strange screams heard in villages

13. Chaste ladies would earn bad names

14. Religious people would become disinterested in *Achara Vyavahara* (Religious rights)

15. People belonging to higher castes would lose their fame and glory. Lot many strange things would happen to them

16. Before I come back as 'Veera Bhoga Vasantaraya' many sinners would get wiped out of this earth

17. A great soul by name 'Lingayya' would show his actual or divine form

18. Sri Sailam Teertham would get spoiled

19. Lord of the Sri Saila place 'Mallikarjuna Swami' would converse with people

20. Towards the north of Nandikonda village, in a cave, strangely looking humans processing 12000000 (one twenty lakhs) horses with them would appear

21. People would find golden bulls near Markapuram village

22. A boy called 'Nagayya' would read 5 Vedas in five years of age itself

23. Lord Kumara Swami's temple doors would remain closed for 5 days

24. People who are descendents of Saptarishis, their words would be appreciated and respected by the other people considering them as pious humans

25. Brahmins would also become uninterested to follow the path of righteousness and would also dislike who follow such great paths

26. There would be some communal arguments between Deva Brahmins and Dwija Brahmins. Finally Dwijas would bow their heads in defeat

27. One Shakti would be born in Lingapuram village

28. In Sri Saila mountain the deity idols present inside the Mallikarjuna temple would gain lives and would start dancing in every village

29. Sri Saila God 'Lord Mallikarjuna' would appear in person and would forecast to everyone that 'Veera Bhoga Vasantaraya Swami' would come. That time a rainfall of blood would happen

30. Goddess Kamakshi of Kanchi town would become furious and kill many sinners

31. Different deities would be sent to each state for punishing the sinners: - Goddess Kali would be sent to Karnataka. Durga would be sent to the Muslim countries. Arkasoma would be sent to Tamil Nadu. Lord Veerabhadra would be sent to Karnataka. Every corner state would be punished by Bhairava. Nagendra would be sent to Mahanandi. Yati would be appointed at Kandanoori state. After these incidents, in all the directions across the country, people

ranging from 7 years of age to all the ages would suffer from strange diseases like ulcers, cancers, boils on their face, inside their mouth and all over their bodies and would die

32. Strange and unseen diseases would suddenly prevail and people who are sitting, they would die sitting, people who are standing would die in standing posture and people who are walking they would fall dead all of a sudden

33. In the sky Stars would appear in four directions resembling a *Homa Gundam* (Altar of sacrificial fire)) mere the sight of which would take many lives on the spot

34. A strange sound emerging from the sky would kill many people upon hearing

35. Foxes would definitely howl in regular hourly intervals hearing which people would die on the spot

36. Day and night vultures would assemble together and make a 'GaGa' sound. Due to that some people would lose their lives

37. Aquatic animals and fishes would come outside of the water and commit suicide

38. On the Sri Saila Mountain, a crocodile would appear, enter into the temple of Goddess Bhramarambika, and would disappear after bleating like a Goat. Due to that, some people would lose their lives

39. Fire sparks would shower on Sri Saila hill top, and would make some strange noise. A Shakti named "Tejame Tejassu" would appear and roar like a tiger. Various kinds of strange voices would be heard on the mountain

40. Fire sparks would emerge out of Lord Mahadeva's eyes. Tears would roll down from Parvati Devi's eyes. Nandiswara would move himself by making a sound 'Katakata'. Making a sound of 'Dhana Dhanaam' he would rub the earth with his feet

41. A strange sound 'Vaaku Vaaku' would be heard emerging from the Sun

42. God of Dharma would appear in the Sky

43. Poisonous gases would flow and make Fire sparks emerge out of Lord Parvateesa

44. Lord Basaweswara would shed tears from his eyes

45. Matted hair of Lord Mahadeva would look jumping, dancing and waving

46. Holding Trident the divine beings would move

47. The statue situated on the *Ukkusthambam* (Pillar) on the mountain would speak

48. Basaweswara who is present before Bhramaramba would wag his tail

49. A person by name 'Guggillarayudu' would be killed by elephants in Eluru town

50. Muslims would dance, sing and rule over Tirupati mountain temples

51. Kapidhwaja would shake making a sound 'Ghumm'. Garudadhwajam would dance jumping in every direction

52. Lord Vinayaka would recite Veda Mantras in all the places. After that from the sky a sound "aa...aa...aa" would be heard. Some people would be killed due to that sound

53. Cows and sheep would cry looking towards the sky

54. Mother earth would scream making a noise of 'Bho Bho'

55. Ladies would sing lullabies. Blood would roll down from their eyes in place of tears

56. Every village would be attacked by wild animals like tigers and would kill people by biting on their necks

57. People of all ages would sing praises of Veera Bhoga Vasantarayudu in samaveda tunes

58. Rainfall of flowers would happen. On the day of new moon (Amavasya), full moon would be seen. On the same night Earth would shake. Lightening would be seen in the sky. A strange sound would be heard.

59. A sound 'Bhugul...Bhugul' would be heard from the sky

60. People belonging to all castes would chant *Kesava namams* (Names of Lord Vishnu)

61. In villages, towns, and rivers, rainfall of blood would be seen. In such villages Goddess Lakshmi would cry

62. Surya Nandi would emerge. Surya and Chandra would shine brighter

63. Bhudevi (Goddess Earth) would say, "Mahayogi is coming"

64. All the five Vedas would be occupied by low caste people (*panchamulu*) and they would start reciting them. Those low caste people would hold Panchangam in their hands like Brahmanas and would roam in places explaining the Panchanga to all. Their words would become truth as compared to the words spoken by Brahmins

65. Brahmins would spend their life in service of other caste people

66. All the ancestral lands and property of Brahmins would be occupied by others

67. Everywhere strange kind of torrential rains would fall

68. From the year named 'Eswara' to 'Vikrama' (*These names are based on Hindu calendar names for years*), seven villages would become one village. Sev-

en houses would merge into one (*Perhaps due to some large scale calamities/destruction the leftover people taking shelter under refugee camps as one family?)*

69. Like this there would be many other calamities wiping out the sinners in masses

70. Frog would make sound like a Hen listening to which many people would die on the spot

71. Towards the *Esanya* direction due to some poisonous gas leakage many people would die (*Bhopal Gas Tragedy which happened in 1984)*

72. Near Chundikonda area tornado would be born wiping out lives of some people from the earth

73. Towards the eastern direction near my Mutt in the family of Panchananas one small baby girl's womb would burst and another small baby boy would take birth. Then untimely calamities like thunders, lightening, would come in an unpredictable and unbounded way. Some sinners would enter the mouth of death due to such calamities. That baby boy would reach out to the people and would speak falsely claiming that he is the supreme god and would ask everyone to worship him to get salvation. Those who are my real devotees would never believe him

74. In northern place from a banyan tree a great man having horns on his head would take birth tearing the tree into two parts. He would also reach out to masses claiming himself as the god and asking others to worship him. Real devotees would never fall into his fake words

75. In a western state from the stem of Tamarind tree a naked man would emerge out. He would claim himself to be a great savior of the southern parts of the country. Entire Nellore borders would be wiped out in floods

76. In this way in all the four directions four such strange people would emerge and come

77. On my Mutt an 'Aridonda' creeper would be born. On one night within seven 'Ghadiya' (168 Minutes=7*24 Mins.) it would trap the entire mutt in its coiled web such that nobody would be able to enter into my mutt thereafter. This would render the Mutt without worship for seven days. Later some of my devotees of 'Panchananam' tribe would dare to enter inside the Mutt by cutting the creeper

78. A pig would appear in a *Masjid* (mosque) and would spark communal wars among Muslims. That pig would enter into others' houses and people would try to catch it for killing. But it would keep escaping from their hands and bring the chasing men to the banks of Krishna River near Vijayawada. There that pig would vanish at a flash and that would kill hundreds of Mus-

lims who witness that incident

79. A hundred feet high heap of Beatles would be formed (*Kalagyana was written in two forms viz. 'Vachana Kalagyanam (textual verses)' and 'Padya Kalagyanam (poetic styled verses)', this could be a poetic style to indicate uncountable number of dead bodies. Beatles are small bed bugs, if they are assumed to pile up forming a heap of 100 feet height, that perhaps is a poetic expression to say the no. of deaths is uncountable)*

80. In Tirupati near Lord Venkateswara's temple a Vishnu devotee would be born who would completely erase the word 'Shiva' for Eight 'Ghadiya' [192 minutes =8*24 Mins.). 'Adi Vishnu being the protector of all worlds, who are these Shiva and Brahma?' would be his words. That would ignite conflicts and arguments between the two sects Vaishnavites and Shaivites, and their arguments would get converted into fights. That would kill many people. Their debates would reach Sri Sailam area like a forest fire. In Sri Saila Mountain devotees would quarrel fighting for 'Patala Ganga' questioning whether it belongs to Shiva or Vishnu. Hearing all these rubbish some saintly people would come to calm them down, but seeing no solution they would say, 'O Devotees! This discrimination and argument is of no use. So we would tell you one thing. To whomsoever the Patala-Ganga belongs to, can take away the waters with them'. Hearing those words both parties would agree. Vishnu devotees would smear Vishnu mark on a devotee's body and would make him sit inside the 'Patala Ganga'. Nothing would result. Next, Shiva devotees would think of trying their hand. Vaishnavas would take the Vishnu devotee out of the waters. One Shaivite would be smeared with ash all over his body and would be made seated inside the Patala Ganga waters. That moment all of a sudden water would start making a churning sound and a sound 'OM' would resound all over. At the same moment 32 types of divine instruments would be heard sounding. Patala Ganga would vanish for a while. Subsequently, disruption in planetary motions would occur by causing instant calamities killing many sinners. Fake devotees would get killed, true devotees would survive. My devotees would never get harmed by any calamity!

81. Apart from these, another strange thing would happen. Goddess Lakshmi would come from *Seema* area. As soon as she comes, all the people would be able to live a rich life

82. River Kaveri would overflow due to floods and would engulf many big towns within itself

83. Law breakers would become rulers and law followers would get ruined

84. My devotees would sprinkle my good dharma over the earth

85. Many fake gurus would also emerge everywhere

86. Whosoever reads, hears, or recites my Kalagyana regularly would enjoy all good things in their lives as well as they would get liberation after their life

87. Before my arrival many kinds of such strange happenings would be seen

Swami stopped at that and continued, “Hey Annajaiyya! You are the incarnation of Lord Brahma, I’m the incarnation of Lord Vishnu and Lord Shiva is present as a Rajayogi by name ‘Ananda Bhairavayogi’. So, Hey Annajaiyya! In a few days I’m going to change my name and adopt a new name “Veera Brahmendra’. I’m going to move out of this place. You should always remain pious and remember this Kalagyana told to you. You should remain in this same Mutt along with Achchamma and spend your life here in devotion”.

“I would give you a Maha Mantra, listen! ‘ॐ नमो नारायणाय (*Om Namo Narayanaya*)’. You should regularly chant this *Astakshari* (Mantra comprising of eight letters) always. When *Shadakshari* and *Asthakshari* merge, it becomes a powerful mantra. Thus, if one recites these two mantras together, it would give anyone liberation beyond doubt. Hence the combination of the two would be “*Om Namah Shivaya Om Namo Narayanaya*”. You should always chant this joint Mantra by which you would get auspiciousness, peace and all good things in your life”.

Annajaiyya folded his hands in devotion and stood in front of the Swami and addressed him like this, “O leader of the universes! Hey dweller of Lakshmi’s heart! You have explained this Kalagyana very well which is all about predictions of the future. I would also like to know about your incarnations in the past Krit, Treta, and Dwapar yugas”.

Veerappayacharya replied saying, “Son! You will be here only. We have plenty of time to discuss that. See Achchamma is coming. Let’s park this discussion to some other time. Be seated”.

Meanwhile Achchamma came inside the Mutt along with her blind son named ‘Brahmananda Reddy’.

Swami looked at Achchamma and enquired, “Mother! Who is this boy? Is he the same son about whom you talked about? If yes, was he born blind or it was something that he lost his sight in the middle somewhere?”

Chapter 27

Veerappaya Cures Blindness of Brahmananda Reddy

Garima Reddy Achchamma continued, "Swami! He is my son, a person with many good qualities and a wise man. In his childhood he had good sight. I don't know why but suddenly he lost his sight. His eyes look like a normal man's eyes only, but he has no sight. This is his misfortune".

Swami took Brahmananda Reddy near him and said, "Son! Sit here. Your good days have come now". Saying thus, he put his hand over Brahmananda's head, with his thumb finger pressed the *Broomadhya* (place between eyebrows) and said, "Son! You keep your eyes closed for ten minutes and thereafter open them".

When Brahmananda Reddy opened his eyes he started seeing things hazily. With that there were no bounds to his happiness and he fell on the feet of Swami and said," Swami! You are none other than Lord Sriman Narayana who has given sight to this sinner. Sire! When mere placement of your hand on my head could give me some sight then if I dedicate my whole life for your service then I can imagine that the results would be beyond description. Hey Guru Sarvabhouma! I'm a dust particle under your feet. Please make me blessed by showing me the path of good deeds".

Having heard his honest prayers, Swami became more compassionate and said, "Son! No worries. In a few days your eyes would be able to see properly. Those who invest their faith and worship me would never face hardships. Those who do not believe me or those who criticizes my devotees or my writings would certainly face lot many troubles. Son! Brahmananda Reddy! I would tell you your previous birth's story. Listen! In your previous birth, you were responsible for spoiling the eye sight of your chaste wife. She could not tolerate the pain and committed suicide by jumping in water. As a punishment for that heinous sin you had lost your sight. This punishment was destined to be for your lifetime, but because you had done some good deeds by servicing many saints in your previous life, due to those blessings you happened to meet me. Moreover your mother's goodwill has also added to your virtues. I'm going to give you a divine mantra initiation, listen with a sacred heart"

Swami spelt "*Namah Shivaya*" in his right ear and said, "Son! If you chant

this mantra regularly, you would soon develop your full eyesight and would gain good health”

Swami turned to everyone and continued, “Son, Brahmananda Reddy! You, your mother Achchamma along with this divine soul Annajaiyya, have to stay here in this Mutt. You three people should remain here and take care of this Mutt as like as Trinity takes care of the world. You should live a pious life and preach my divine Mantra and my name to all the devotees who come to you. Always have faith in me and on my behalf install a *Shiva Lingam* here and keep worshiping daily; and finally you all would get united in Lord Shiva. I would stay here for only few more days. Need to close few more tasks. After that I would take up a different name, “Veera Brahmendra” and would become a *Rajayogi* (householder)”.

Hearing his words, Brahmananda Reddy enquired, “Swami! I have a small doubt. You told us that you would leave this name ‘Veerappayacharya’ and would take a new name ‘Veera Brahmendra’. Does that mean you would put an end to this life and take a new birth with a new name or you would simply change your name?”

Swami replied, “Son! My incarnation itself comprises of three names. In my childhood till 14 years of age “Veerambotlayya”, thereafter “Veerapayyacharya” and here onwards “Veera Brahmendra” would be my name. I would remain famous in those three places by these three names. People who know me completely are nowhere present in all the fourteen worlds. However I know everything about everyone”.

Having heard the explanation for the question of Brahmananda Reddy, all three of them got satisfied and promised to stay in the same Mutt. They all worshiped Swami with devotion again.

Chapter 28

Banaganapalle Villagers Become Followers of Swami

Brahmananda Reddy after worshiping Swami's feet said, "Swami! By your grace I am able to see now. If you permit, I would like to go out and visit my childhood friends and other known villagers".

To his ask, Veerapayyacharya replied, "Son! You may very well go out. But remember that you may come across many people on the way. People, who knew you as blind, would look at you with utmost curiosity. The combined force of sight (*Drishti*) is potent of blasting even a rock; you are just a human being. But no worries! You are under my protection so you wouldn't be harmed but I suggest you to smear this *Vibhooti* (Holy Ash) whenever you happen to go out. Don't forget this".

Brahmanada Reddy saluted swami and moved out to the village to meet his friends. On the way some servants of Nawab of Banaganapalle village who knew him saw him and felt very much surprised. They flocked around Brahmananda Reddy and asked, "Hey! You were a blind man. How did you get your sight? Which *Vaidyaraj* (doctor) cured you?"

To their questions he replied, "I have not consulted any doctor. It was all my past life's good deeds that a Swami visited our place and stays in the Mutt built by my mother. My mother approached him and shared her pain about my blindness and he being a divine incarnation of that Parameshwara, he simply put his hand on my head and I started seeing the world. I couldn't control my happiness and fell on his feet with devotion. He gave me a divine Mantra due to which now I'm able to see very clearly. My blindness is no more".

Having heard this story from Brahmananda Reddy, those kinsmen felt very happy about him and went back to their Nawab and narrated the incident in the same way. To this that Nawab became happy and said, "Do we have such divine saints in our own village? That's an honor for all of us. If that is true, then go and bring that Swami to my place. I want to meet him".

Servants of Nawab went to Swami Veerappayacharya's Mutt, saluted him and said, "Swami! Nawab of this village, for some reason, wants to meet you. He asked us to bring you to his palace. We would feel great, if you could come with us".

Swami replied, "Tell your Nawab that I would visit his place tomorrow morning at eight".

Servants returned to Nawab and spoke like this, "Swami listened to your invitation and said he would come tomorrow morning at eight".

Nawab said, "Alright! Tomorrow go with a Palanquin (*palaki*) and bring him with all respects. Carry him in Palanquin and do not let him come on foot. By the way, what was the facial reaction of that swami when you asked him to come right away on foot?"

Servants replied, "There was no reaction of any kind. He was calm and composed. He just put his fingers at the tip of his nose and breathed air and smelt something by closing his eyes, and simply replied with all serene attitudes that he would visit tomorrow at eight in the morning. There were no signs of anger or distress".

To that reply, Nawab became happy and went inside his room.

FOOTNOTES

This fact is true what Swami said. Eye sight when focused generates a particular kind of waves which may act on distant objects potently. The art of psycho-kinesis /Telekinesis is a concept of 'Mind over matter'. Many people who exhibit this can bend metal objects mere by their sight. Levitation, psiballs, etc are all a part of these psychic strengths. That's why in India it has been a tradition to smear Vibhooti or Tilak on the forehead. Vibhooti is such a sacred ash that it absorbs the waves of sight and protects the humans from Ku-Drishti (bad sighted people.

Chapter 29

Swami Turns Meat into Flowers

Next day early in the morning Nawab's servants visited Swami's place with a palanquin covered with flower garlands. They seated Swami inside and with various instruments playing behind their procession traversed through the entire village and finally reached the Nawab's palace.

Nawab hearing the arrival of Swami immediately got down from his throne and went straight to the swami and arranged for a golden seat in his *Rang-Mahal* (a sort of Guest house). Swami was asked to be seated on that seat. Nawab with all his respect and veneration said, "O Mahatma! With your entry in my home, my entire lineage has become cleansed. I heard that you are beyond all barriers of caste and creeds. I also heard that you are simply the incarnation of divine Parameshwara. Your face and its aura itself speak everything about you. Swami! If you could accept the request of this poor son of yours and accept my desire of you having lunch in my place, I would be highly grateful to you".

Swami replied, "Son! Whatever is your wish you are free to serve me. Do as your heart says".

To that answer, Nawab became pleased and in order to test swami, he got meat prepared and brought that in a golden plate covered with a cloth of silk. He got that placed in front of Swami. Swami being all knower of these things, simply smiled a little and with his hands uncovered the silken cloth from the meat plate.

To the consternation of everyone present over there, all the meat turned into nicely smelling flowers of golden hue.

Nawab feared thinking that swami might curse him because of this kind of prank that he played. And immediately with all remorse he fell on the lotus feet of Swami and pleaded, "Mahatma! I am ashamed of the prank I have played. My intension was not to disgrace you in any way. All I wanted to see was your divinity and other than that I had no other reason behind this. Please don't get angry on me and kindly forgive me for this mistake".

Swami replied with compassion, "Get up my son! You have done nothing which would have angered me. I'm not angry with you. To those who have faith in me, I would remain always protective for them as like as eyelids protect the eyes. Leave aside all the fears and doubts of your heart and get up".

To this Nawab became happy and with folded hands stood in front of Swami and said, “Sire! Considering me your son, please teach me the path which would lead me to *Sadgati*”.

Swami accepted his request and stayed that night in his palace and preached him *Brahmopadesam* (Initiation of Brahman). Also he shared some divine secrets with him and taught him some good principles of politics as well.

Nawab with satisfaction said, “Swami! I’ve become detached with all the bondages now. Whatever Kalagyana, you have authored, request you to kindly preach that to me”.

Swami agreed and replied “Son! Listen to the Kalagyana with full focus. Whatever Kalagyana I would tell you now that would make you free of all bondages and attachments”.

FOOTNOTES

Great sages always face such tests at every point of their lives. Those tests actually highlight their good qualities, divinity and expose them to the world.

Chapter 30

Kalagyana Discourse to Banaganapalle Nawab

Swami addressed to everyone and continued, "Hey people! Mere listening to this Kalagyana would bring all sorts of prosperity and property to you. So listen to me carefully with full focus".

"In order to punish the sinners and protect the virtuous, I would come as Veera Bhoga Vasantavatara after 5000 years of Kali age gets elapsed. Till that time numerous calamities and strange things would happen on this earth. They are:-

1. One *Eeta* tree (a variant of date tree) would be born which would sleep at night and would stand erect in the day. This way it would remain alive for 8 years and on *Saravana Suddha* day (a day after the new moon day in the month of Aug) it would fall down forever. That would bring many difficulties to the nation

2. Another strange thing is, after 5097th year called as *Dhatru* from *Margasira* month (Dec) to Magha month (Feb) of year named *Eswara*; in this period Golkonda, Kondaveedu, Veesukonda, Tadiparti, Gutti, Bellari, Nellore, Munimadugu, Eetamukkala, Guntur, Mangalagiri, Vijayawada, Kambham, Kurnool, Markapuram, Tanjavoor, Pushpagiri, Kanchi, Mysore, Chennapattnam; in all these cities there would be such a scarcity of food that for one rupee people would get only one finger pinch of rice. Apart from this, people would suffer from burning sensation under their feet which would rise till their head. People would scream due to intolerable pain and would die

3. People of all eighteen castes would eat flesh of goat

4. Varnashrama Dharmas (*Celibate, Householder, Forest recluse, Renunciant*) would get spoiled

5. *Aacharam* (religious rights) would become wiped out completely. *Anacharam* would prevail

6. There would be nothing called as forbidden relationships among people. People would become lustful without considering about the relations what they are tied with

7. Fruits of hard work of one would be enjoyed by others

8. In this world, *Patibhakti* (veneration towards husband) would decline

9. Husbands and wives would often quarrel

10. Everyone would become prey to infatuation beyond the limits

11. Lust and anger would soar to the skies

12. Truth and Justice would alleviate, while injustice would keep elevating itself. This is the indication, now also people should try not to turn a deaf ear to me and should try to develop wisdom within them. Apart from these there is another strange thing going to happen in your own village, i.e., my devotee Garima Reddy Achchamma's lineage would stop without continuation. In her lineage also nobody would survive. Whatever huge no. of cows she has would get extinct. I have written Kalagyana staying in her place as a cowherd and placed my kalagyana in her home on which a Tamarind tree is born. Before my arrival as Veera Bhoga vasanta Raya, that Tamarind tree would bloom with *Chamanti* flowers (Chrysanthemum). The river "Jurreru" which is surrounding this village would get over flooded and three fourth portion of this village would get wiped out. After that whosoever becomes the Nawab/king of this village would not rule this place righteously. By and by Nawabs would gain lesser earnings. However, till the sun and moon are in the sky, the *Shiva Lingam* built inside the Mutt of Achchamma would get worshiped regularly without break".

"Apart from these there would be many things which would happen in this age of Kali. Let me stop this Kalagyana here itself. Hey people of this village! You always meditate on me so that you would always be protected and attain *Sadgati* in your life".

Having heard these words of Swami, entire village clapped and said "jai...Jai" in praise of him and happily went back to their respective homes.

That night Swami revealed some divine secrets to Nawab for which he became very much pleased and said, "Swami! I want to offer some villages to you".

To his offer swami broadly smiled and said, "Son! I am a loner. What would I do by taking lands and property of those many villages from you? If I want, it's not impossible for me to get anything. But then, since you offered with devotion, I would want you to donate a small piece of land to Garima Reddy Achchamma's Mutt so that there would be no dearth for food and *Naivedya* (holy food offering) to the Lord Eshwara installed inside the Mutt. That Mutt would get benefitted by your offer of a piece of land. That's enough. Your fame would remain alive till the sun and moon exist".

To that, Nawab agreed and instantly donated a land of 50 acres around 2 miles away from the Mutt in the area called 'Magani'. Even today also that Mutt is being worshiped and regular food offerings are coming from that land only.

Like this Swami stayed in Banaganapalle for some more period preaching and teaching good things to the people over there. People believe, Kalagyana indicates that Swami remained in his Veerappayacharya name in that village for 23 years. After that he changed his name as "Veera Brahmendra Swami' and went out of Banaganapalle.

FOOTNOTES

Here we read that Swami lived as 'Veerappayyacharya' for 23 years. From Chapter 27 we know that he stayed as 'Veerambotlayya' for 14 years. Later stories of this book tell us that at the time of entering Samadhi he was 175 years old. So, effectively in a period of 138 years he had done many great things travelling across various states of India. Those days there were no fast mode of transport and communication as we have today. Perhaps such great saints like 'Veerabrahmendra' and 'Adi Shankara' were born to take all pains for them to educate the country with spiritual awareness erasing their ignorance.

It becomes our duty to honor their pains and stride that path towards Salvation which was shown by them.

Chapter 31

Veerappayya Adopts a New Name As - Veera Brahmendra Swami

There is a place called 'Kandimallayya Palle' in Kudappah district of Andhra Pradesh. Swami went to that place with a name of 'Potuloori Veeranna' and appeared as a crazy fellow to everyone. He projected himself as a carpenter and used to repair the wooden items of people. Nobody ever spotted him working anytime but the delivery used to be sent on time. People wanted to see how he does all these things, and hence they used to give lot of work to him and used to sit near him to see him completing the same.

But every day he would simply pass the time in gossip with them but would surprise the people by handing over the completed work the next day early in the morning. Swami didn't show any miracles to these villagers till that time and hence everyone took him as a casual person and used to call him by name 'Verri Veeranna' (meaning crazy brother Veera).

One day the villagers decided to do a procession for their local village deity (goddess) 'Poleramma'. Village head 'Kandimallaiyya Reddy' took the responsibility for all the expenditure.

For other miscellaneous expenses villagers started collecting donations from each individual house as per the owner's ability for donation. While on this job, they reached Veera Brahmendra Swami's house also. One of the elderly people from the group spoke to him and asked, "Veera Verranna! We are collecting donation for Poleramma's festival. Whatever you want to donate you can give it to us".

Swami didn't reply for a second and then in a low voice said, "Dear villagers! Do I also have to donate? I'm a poor person. Can't I be exempted from this?"

To that question one of the person raised his voice in anger and said, "Hey crazy fellow! All others have given donations, you too have to give your share of money and contribute".

Swami didn't reply for a moment and then said, "Alright! The way you want me to donate, I'll do, but let's first go to the place where 'Poleramma' has been installed. There I would give you my share".

Having said thus, he followed the villagers to the temple where 'Poleramma' idol was placed.

Swami stood in front of that place and took out *Chutta* (a kind of cigarette/*bidi* made using tobacco leaves used for smoking by village people). He looked at the idol and said, "Mother Poleri! Bring some fire to light my cigar". To everyone's surprise, Poleramma came out in invisible form with a plate of hot red burning coal from inside the room. Everyone was just able to see flying coal plate. She stood nearby Veera Brahmendra Swami and Swami lit his cigar (Chutta) with that fire and then swami said, "It's done, now take your fire back". Again as usual she went back to her place and placed the plate inside the room.

People who were watching all these happenings, remained baffled with open mouths and all at a time fell on Swami's feet and begged pardon saying, "Mahatma! We are fools. We thought you as a mad man and behaved very rudely with you. Considering our mistakes as though committed by your own children, kindly pardon all our faults. Please bless us by giving some Brahmopadesam"

To their cries Swami pleased and said, "You people behaved just out of ignorance, since you never knew who I am. To know me is not possible for anyone". Hearing Swami's words, everyone folded their hands in devotion and prayed unanimously saying, "Swami! You please enlighten us by preaching *Bhakti* (Devotion), *Gyana* (Knowledge), and *Vairagya* (Renunciation)".

Swami became compassionate listening to their requests and said, "My children! Your condition is similar to a ladle which moves inside various delicious foods to mix and cook the same but doesn't know the taste of the food items".

A person from the group stood and put his question as, "Sire! What is Bhakti? How to install ourselves in devotion? Kindly explain us in detail".

Swami replied, "Devotion is the only greatest thing in the world. There is nothing which is equal or better than this. Bhakti would get installed in the hearts of only those people who remain attached and tied to the Lord of the worlds. It isn't accessible to others. Out of thousands of people, only one desires for salvation. Out of such thousands of candidates only one becomes installed in devotion. And out of thousands of such devotees only one attains salvation. Only through Bhakti one can attain the permanent peace of liberation and the same has been discoursed in Geeta".

Slokam:-

सत्यादि त्रियुगे बोध, वैराग्यो मुक्ति साधकः

कलोउतु केवलभक्तिर ब्रह्म सायुज्य कारिणीं

"It means, in krutayuga, Tretayuga, and Dwapara Yugas renunciation (*vai-*

ragya) was the means to Salvation. But in Kaliyuga only 'Bhakti/Devotion' is the channel to attain salvation by uniting with the Brahman".

Slokam:-

यत् फलं नास्त्य तपसा न योगे न समाधिना

तत् फलंतु भवेत्संय खलौ केशव कीर्तनात

"It means, that salvation which is difficult to attain by tough means of penance or yoga Samadhi, can be easily attained in kaliyuga simply by chanting the names of 'Sri Bhagawan'. Apart from this, I'll explain you bhakti and gyana in detail, listen".

"Paths of Devotion (Bhakti) and Knowledge (Gyana) may look different but both would lead to the same goal -Salvation (Mukti). The way one person may wash his face with his right hand and another person may use his left hand for the same but finally they wash their face only and end result is the same, similarly a person who approaches Eswara through the path of devotion or through the path of knowledge, finally attains salvation alike. So, you all should change yourselves and get yourself motivated and installed towards Bhakti".

Having heard such a beautiful explanation from that divine man, villagers got filled with a sense of satisfaction and happiness and took Swami with them back to his home. Finally they all left for their homes with a sense of gratification and satisfaction on their faces.

Chapter 32

Swami Decides to Get Married

That way after staying in Kandimallayya Palle village for some more days, Swami thought of becoming a *Rajayogi*. So, he set himself out for visiting other villages. After visiting few villages finally he reached a village called as 'Peda Komarla'.

In that village there used to be a Viswa Brahmin by name 'Sivakotayya'. He was a potter and used to earn his living by the job of pottery. He was a pious man and always used to remain in the thoughts of the almighty.

He had no children for a long time so he used to pray to lot many deities for the sake of a child. One day he prayed to Goddess Eswari with heavy heart and said, "Mother! At least can't you only take birth in my house as my daughter? If you don't take birth as my child then I would give up my life in front of you". Having spoken such words to the goddess he stayed in front of the goddess for 3 days without even eating or drinking anything.

On the third day at night time he became very weak and was unable to open his eyes properly. So everywhere a kind of haze had surrounded his vision. That time he heard a voice from the idol, "Son! Sivakotayya Chari! What are you suffering this stringent punishment for? Why are you observing such a strict vow? I'm willing to take birth as your child as per your wish itself. Now put an end to your stringent wows". Having spoken thus, she disappeared.

Sivakotayya regained his senses, saluted the goddess and had his dinner after having bath. While having dinner he told to his wife, "Dear! The goddess Eswari herself is going to take birth as your child"

To his words his wife with extreme happiness said, "Swami! Is that true? Or you are just making fun of me?"

Sivakotayya reassured, "Kanta! That is completely true. Devi herself told me the same and disappeared. I swear on that Devi herself". She got satisfied hearing that truth spoken by her husband.

Soon she became pregnant. One day Goddess Lakshmi's aura entered her womb and after nine months she gave birth to a daughter. The couple named her as "Govindamma".

This Govindamma was very kind since her childhood. She would treat all *Atithi* (guests) very respectfully and would serve them. She would always re-

main in devotion towards the Sarveshwara. She would always hold utmost respect for elders.

When she attained an age of twelve years, her parents were worried about her marriage. Whichever person they would chose for her, she would not even look at that person. This way many youngsters failed to win her heart and went their way backwards.

Her parents took her closely and Sivakotayya held her affectionately and said, "Mother! Whichever kind of person we brought to you, you rejected. Even we had selected a poor guy also just because he had very good education and he was a wise person, still then you have turned him as if he was very insignificant. You tell me what kind of person you are actually looking for?"

To her father's question she replied, "My dear parents, listen! I would tell you who I am looking for. I have always been worshiping to Lord Parameshwara to give me a husband who would be an incarnation of Sriman Narayana himself. I would not marry anyone who would be immersed in these worldly bondages. The one who would dwell in *Brahmananda* (Supreme spiritual bliss) by remaining above all the worldly things such a renunciant's image is there in my eyes. I would not marry anyone other than him. This is my decision. I can put an end to my life but would never marry anyone other than that Divine soul".

After listening to her words, her parents scolded, "You should either ask for a rich person or a wise and highly educated person. You should always aspire for a life where there would be no dearth for food, clothes and happiness. A *sanyasi* who can't even cover his body properly how can you be happy with him? What would your peers think? Wouldn't your friends mock at you? How would we parents be able to stay happy if you marry a Sanyasi? Since your childhood we raised you with all our love and affection. How can we give away apple of our eye to a Sanyasi? My child! Listen to my words and understand. You ask for any other thing. Do not let our hearts pain. You are an ignorant kid; you do not understand life at this moment. Even now if you can't change your mind then go and ask friends of your age. Whosoever got married in your friend circle, have any of them chosen a Sanyasi as their husband? Open your eyes and see the world first".

To their words she said, "My dear parents! Even if you bring a rich person or a well educated wise man, my heart would never agree to marry him. The one whom I have already selected in my heart is a *Purana Purusha* (eternal being), a person of divine wisdom. At present that divine soul is in our own vil-

lage. He sits in a temple in the form of a sanyasi. If you bring him to our home and marry me with him, you both would become grateful by doing that. Believe my words. Yesterday when I was sitting in the corridor; that divine soul happened to pass by our home. He sat in front of our house for a while and kept looking at me for a while. That moment onwards I have lost my senses, my soul has got united with that of his and I am not able to sleep even".

Having spoken thus, she ran into her bedroom, fell on the bed and cried to Parameshwara, "Hey Supreme Lord! Hey final refuge of everyone! The one sanyasi whom you showed me yesterday at our corridor, kindly make him only as my husband". Thus she cried, prayed and slept weeping.

Her parents talked to themselves, "Perhaps that sanyasi would have spelt some black magic on our dear girl". Neighborhood women also flocked there and said, "How strange this is! A little girl is retaliating to her parents for a Sanyasi! Perhaps some black magic is cast on her. Just get her treated by someone". Having given them such useless advices they returned back to their homes.

FOOTNOTES

Here goddess Eswari says she would take birth as Sivakotaiyya's daughter, but actually goddess Lakshmi incarnates as this girl who later becomes the wife of Sri Veerabrahmendra Swami. Here goddess Eswari shows Advaita (Non-Dualism) as like as her consort Lord Shiva showed non-dualism in Chapter – 05. This proves that Goddess Parvati is called as Goddess Lakshmi in Vaikuntha – the abode of Vishnu!

Chapter 33

Swami Makes a Dead Man Alive

Sivakotayya used to consider Swami as a fake god man. He had no significant respect for swami considering him as just a common man like everyone. He also had a notion that whatever his daughter Govindamma told about the Swami was all rubbish and absurd. He got filled with such an extreme repulsion for Swami that mere the word 'Swami' would pierce like a thorn in his ears.

Meanwhile, a man by name 'Reddy' who belonged to the same 'Pedda Komarla' village who had been suffering from illness for the past six months and was bed ridden, expired suddenly that day. His relatives made arrangements for his final rites. He was taken to a *Smashaana* (grave yard) which was near a temple where Swami was staying.

Swami approached them and asked with his sweet smile on his face, "Hey people! What could be more astonishing on this earth than seeing people carrying a living man to grave yard for last ceremony?"

To his question those villagers answered, "Gentleman! What would we benefit out of cremating a live man? We are in deep grief for having lost our relative. He was suffering from illness from the past six months and today he left all us alone. In such a situation is it justified on your part to crack jokes of this?"

Then swami replied, "My dear children! I'm speaking truth. You aren't able to understand though". Then entire crowd surrounded and started murmuring, "What's this? How can a dead man become alive?"

Swami said, "Children! Whatever words I spoke, are they painful to you? When food is in front of you; you have to eat it rather than imagining its taste. In another half an hour I would show you the truth, thereafter do whatever you think is correct".

Having spoken thus, Swami asked them to put down the dead body and un-rope it. Among the crowd there was one clever man who logically considered giving Swami a chance to prove his statement. He ordered his fellow men saying, "let's untie this dead body as the Swami says, there is no harm in listening to his point for a second".

They untied the dead body. Swami approached the deceased with a sweet smile on his face, and using his *Amruta hastam* (his divine hand) gently

touched him from his forehead to his feet. Alas! To everyone's surprise he sat as if woken up from a deep sleep.

Reddy asked his relatives, "What is all this? Why am I in this form as if I'm going to the cremation ground?" All the bystanders felt very happy to see such a miracle and prayed to Swami in unison praising his divinity.

Swami said, "Children! This person has a fortune of living for few more years. He is destined to bear a son and enjoy some more years of age. Take this sacred ash (*Vibhooti*) with you. Now don't waste time and happily return back to your homes".

Swami then returned back to the Shiva Temple where he was staying for all these days. This news spread like forest fire and many villagers started coming to Swami and learnt many philosophies of *Advaita* (Non-Dualism) from him. Out of such all devotees, one was 'Brahmayya' who was the temple priest of that Shiva temple.

Brahmayya approached swami with devotion and asked, "Swami! For we humans, which one is superior out of *Dhyanam* and *Brahmagyanam*?"

To his question Swami replied, "Son, listen! Nobody can know about me easily. But the one, who knows me, becomes my dear ones. I would treat them more than my life and would always protect them. The one who sees everything equally, for such a person whether he searches for me within himself by becoming '*Antarmukhi* (inward)' and realizes my *Nirguna* (formless) form or he looks out for me as '*Bahyamukhi* (outward)' for my Saguna form (having form). In both the cases I bestow him infinite amount of bliss equally; whether through form or formless attributes. Even if a person, who is not a Gyani and can't visualize me within his inner self; even if such a person attaches himself to me with love, I get easily pleased and can bestow all the kingdoms to him. Those who believe me, I would never stay away from them. I always remain nearby to them who have faith in me." Swami continued,

- Those who follow path of devotion (Bhakti), I would protect them as like as a mother protects her children
- Those who follow the path of renunciation and yoga, I test them in various ways and treat them as my friend (*Sneha Bhavam*)
- Those who follow the path of Knowledge (gyana margam), I consider them equal to me
- People who follow Bhakti are like children to me and people who traverse the path of knowledge (Gyana) are like old men. In both the cases only children and old men remain free of 'ego'. On the other hand people, who fol-

low the path of Renunciation, and Hatha-Yoga, usually suffer from a slight "I" feeling in them. That's why I test such people rigorously

"Devotees (Bhakts) always remain with a mindset thinking that the Satchidananda Swaroopa Lord is always there with them, and they remain free of ego since they remain immersed in my Bhakti and do *Parayana* (recital) of my stories regularly. Gyanis consider all moments of happiness and sorrow equally and remain undeterred in any circumstances. They remain silent and for them nothing creates disturbance in their mind."

"For Bhakts (devotees) important thing is 'Love'. For Siddhas it is 'Renunciation'. For Muktas 'silence' carries highest importance".

"A Devotion without love, a Yoga without Renunciation and a Knowledge without Silence; is useless. To leave the path of dharma, to have a feeling of 'I' (ego) and to have a feeling of 'Mine' (attachment) is all ill-fated".

"Hence, out of the three paths viz. 'Karma, Bhakti, and Gyana' whatever interests a devotee, one can follow the same with all her faith and belief".

"Dear children! Make sure that your mind remains focused. Take care and hold firmly, the reins of the mind which runs faster than the wind, and make it not to wander. That's it for today. I'll tell you many other things later. Whatever miracle happened today, there is something greater going to happen tomorrow. You all would witness that tomorrow". Having heard such a divine discourse from Swami, everyone saluted him and left for their homes

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Chapter 34

Some Crooks Play Tricks with Swami

That incident had become a matter of gossip among the villagers of 'Pedda komarla' place. They discussed, "A dead man becoming alive is something we neither heard nor seen in our lives. This still looks strange to us. Only a *Para-brahma Swaroopa* (divine being) can make such an impossible thing possible. A common man cannot do such a miracle".

Meanwhile few disbelievers of them argued saying, "nobody can make a dead man alive. That swami is not a divine incarnation as you people think; he must be some Tantric showing some black magic creating illusions. We would bring his reality to the forefront"

Having said thus, they decided to make one of them sleep on the death bed, pretending to have died and planned saying, "one of us would pretend to die and we all would take that person on our shoulders crying towards the Shiva temple, where that swami lives. We'll see what he does with this person. We would uncover his true self to all of you".

Having decided thus, one among them slept on a death bed made of bamboo sticks, others covered his body with a white cloth and tied him with ropes. They all carried him towards the Shiva temple with false tears in their eyes.

Swami having noticed all these said to the Shiva temple priest Brahmayya, "Son, did you see that? These crooked fellows thinking myself to be a Tantric see how they are bringing a living man in disguise of a dead body to me. See the fake sorrow on their face. '*Vinasa Kaale Vipareeta Buddhih*! (When one's bad times come, first thing he abandons is his wits)' it's their bad time which is making such actions out of them"

Swami was just discussing this, feeling pity on the ignorance of those crooks, when they arrived near the temple. Swami approached them and asked, "Sons! Who is he? What is the reason behind his death?"

To his question, those crooks with fake sorrow replied, "This person was suffering from fever for the last 15 days and yesterday night eight o'clock he passed away".

Swami said, "Pity on him! He had died. What can we do if someone brings bad luck for himself by his own will? We can wake up a man who is sleeping but one who is enacting as slept, can't be woken up, right? This fact is known

to you all knowledgeable people, I'm just a Tantric". Having spoken thus, swami returned inside the Shiva temple together with Brahmayya.

Those crooks went aside the temple and slowly untied the ropes of the dead body and tried to wake him up to complete their drama. To their astonishment, they found him to be really dead. They deep grieved for whatever had happened and were unable to find out a way out of that big trouble.

One of them who had a bit of wisdom advised them, "Brothers! He is dead, and I see that with such an attempt of prank we all would be in soup if we go back to the village. How can we escape and what can we answer? I have a suggestion. That Shiva temple dweller saint whom we considered a Tantric must not be a common man. He must be that Lord Shiva himself who came down to punish our kind of sinners. Only he can take us out of this troublesome time. So, unless we go back to him and fall on his feet, there is no other escape from this problem!"

They all agreed to his wise suggestion and taking the dead body along with them they approached Swami and feel on his feet crying and prayed, "Sire! We deserve this punishment for having tried to trick you considering yourself as a common man. Swami! You are none other than the incarnation of that Para-Shiva. You are Para-Brahma. You are a spotless divine soul who knows the future. You are kind and you pervade all the beings. Kindly forsake our sins from your heart and with all your kindness considering us as your own children kindly pardon us". They prayed to him in many ways.

Swami, being an embodiment of *Karuna* (compassion) asked them to sit and went to the dead body and placed his hand over his forehead. Alas! He got up as though just woken up from sleep, and sat there. Knowing all what happened with him, he sat there and bowed his head in shame.

Swami addressed them and said, "Children! You have not done any bad to me. Whosoever knows me is dear to me and I love such people. Whatever you have done to prove me a tantric didn't displease me".

Swami's words made them feel at ease and they calmed down. Swami continued, "Children! In future whatever is going to happen in this Kaliyuga, I'm going to narrate the same to you all, listen carefully".

Having said thus, Swami started to narrate Kalagyana happenings to them.

FOOTNOTES

Self Realized Gurus (Saints) never possess negative qualities like anger and lust. Every action of their life brings a teaching for the mankind. Here we read

that Swami makes that prankster dead temporarily. But that was just to make them realize their mistake.

Bringing him back to life shows two things about Swami. His compassion for the fellow human and second thing is it reflects his divinity. A human can take others' lives but a human can never give life to anyone. Only God or god-ly (divine) human can do so.

Chapter 35

Kalagyana Discourse in Peddakomarla

Swami said, "Children! The Kalagyana which I'm going to narrate to you all; you should regularly study this and should remember me always. If you do so there would all auspiciousness in your life and after".

After passing on that instruction to them, he started narrating the Kalagyana like this.

1. "Children! After the commencement of 5000 years of Kaliyuga, Dharma would decline drastically on this *punya bhoomi* (sacred land). (Note:-He calls India as sacred land and predicts loss of Dharma on it, so one can imagine about the ill-fate planned for other countries)

2. Everywhere Adharma would sour to the skies

3. For Indians, 'Para-Dharma' would become 'Swa-Dharma'

4. Justice would become injustice and injustice would sound as justice

5. Truth would fade out and lies would sound as true words

6. People would leave the *Vaidika vidhya* (Vedic rituals) and would get attracted towards practices which would give them instant but fleeting happiness

7. People would stoop down to such an extent that they would not mind anything about caste, creed, *gothram* and relationships. They would say all such things are respectable in books and we only know two castes viz. Bull and Cow

8. People would give up interest in *Varnasramas* and would adopt a freestyle life for themselves. Not only this, they would also preach the same to others saying, whatever is mentioned in *Veda Shashtras* (Vedic scriptures) is all cooked up by the priests of those days for their benefit. Fake preachers would be born who would say that Bhakti, Gyana, Viaragya kind of paths belong to the timid natured, impotent men who are scared to enjoy the life. This way through wrong preaching they would not only spoil themselves but would also divert others on the wrong path

9. Devotees would keep searching for the existence of God due to the prevailing lectures of atheists

10. Husband-wife, siblings, Teacher-students, relatives, kings and people everyone would resort to deceit and would bring harm to each other's property, character and lives

11. Time and nature would change their pace. There would be no timely rains, on time produce; dairy animals would give less milk. Dairy animals would also get decreased in number. Entire country would experience shift in all regular events

12. Sinners would die

13. प्रभव पार्थिव मध्ये बहु प्रलय निश्चयं | अनन्तर आनन्द मध्ये रक्तपातो रणरङ्ग भूमे ||. Kaliyuga's 5000 years hence starting from the years by name 'Prabhava' to 'Pardhiva' there would be many cataclysms all over the world. Mass deaths of people, animals, and soldiers would happen. Fire bursts, poisonous gases, volcanic eruptions, torrential rains, tornados, world wars, landslides, explosions in mountains, killings by lifeless machines (*perhaps tanks, unmanned aircrafts?*), deluges in rivers and oceans (*tsunamis*?) would wipe out lives on a large scale.

14. शनि स्तितौजुम्वरासौ भवेत् भूभार नाशनं | आनन्दे धनुजब्ध्येतु लोकेस्मिन कलिनाशनं ||. When Saturn enters Zodiac sign Gemini, many sinners would be killed and in the year named 'Ananda', 'Kali Dharma' would decline. (*This means again loss of lives to relieve the burden of earth.*)

15. People would slaughter each other in mass due to misunderstandings and quarrels. Caste and communalism wars would increase

16. Cities would increase in this world

17. Kaliyuga's 4081 year onwards after sixteen times the year named 'Ananda' passes all these things would happen

18. Great devotees would stay in Kashi

19. Women power would increase in western countries

20. Northern states would remain playing with swords (*means wars- may be like Kargil, China war etc*)

21. Southern states would involve in quarrels and people would die due to the same

22. Brahmins would not learn Vedas and would spoil themselves

23. *Somayajulu* (Brahmins) would live by killing animals

24. Devotees in *Prayaga* place would survive

25. Devotees would be born in grave yards

26. Villages would turn into towns and cities

27. Parents would not even care about Dharma and would sell their girls for the body business (*prostitution*)

28. Awareness about me would increase from the year named *Prabhava* till I come as Veera Bhoga Vasantaraya

29. All *Jitendriyas* (conqueror of senses) would be killed by arms and am-

munitions

30. Due to strange wars many kings would lose their lives

31. Son would insult father, wife would insult husband. Father-son, husband-wives would live their lives on their own style without caring for the fellow member

32. *Deva-Pitru Karya* (religious rights towards God and departed forefathers, like Yagna, Shraddha etc*)* would not be done but people would start preaching *upadesam* (wise words) to others

33. Infatuation and laziness would increase. Entire world would follow its own way of thinking for their life

34. *Srutis* and *Dharmas* would be taught to Brahmins by the *Shudras*. Brahmins would face many insults

35. Temples, *Agraharam* (communities or houses of Brahmins), and Ashramas would get demolished

36. Untidy and low caste people would become temple owners and worshippers. "*Rajanumate Dharmah* (means citizens following what King says)" would get changed to "*Prajanumate Rajah* (means rulers following as per the words of citizens)" and would become the rule.

37. Rulers would get scared of people

38. *Japa* (chanting), *Tapa* (penance) and *Swadhyayanam* (self analysis) would get extinct. But *Shudras* would spend their lives in *Japa* and holy rights

39. Lions kind of wild animals, due to destruction of forests, due to export to other countries, due to killings etc would get extinct

40. Trees would give feeble amount of fruits and flowers

41. Saintly humans would live for a small life span due to diseases, and poverty whereas sinners would enjoy long lives and would thrive in food, health and money

42. Royal class women would spend lives in road side pipes

43. Sky would look red and yellow across the country. Due to that many people would get killed

44. In the sky a star would be seen as huge as a mountain. That is the star of '*Yuga Parivartana (Yuga change)*'. Many people would sight that star since its birth and would die. During such a time in order to protect the good people and to punish the evil people I would come as Veera Bhoga Vasantaraya. But before that, all things would happen very fast at lightning speed within a minute.

45. People would be able to converse through mind (*telepathy*?)

46. Ant would be seen of the size of an elephant

47. Maya Shakti would converse with humans

48. Pig would give birth to elephant

49. Cock would scream like human

50. Goat would give birth to a male goat of five heads

51. Quarrels would rise near Kaveri river, and seven feet high heap of beetles would fall dead at one time (*'beetles' might be a metaphor used as a poetic way to refer to humans*)

52. Newly born babies would converse

53. Calf would be seen transparently within the womb of a cow

54. Male goat would bleat like a cow and due to that sound, many lives would be put off

55. Jaggery/sugar would become bitter and *Neam* tree would produce nectar kind of milk

56. Meteor shower would happen on a thunderous Amavasya night (new moon night)

57. Shrill and strange screams would he beard from the mountains

58. A child of six months would sing

59. A cow would give birth to a calf having 5 heads and 2 female genitals out of them one vulva would resemble human's and another as the cow's

60. A cow would give birth to a human. He would argue wisely with humans

61. Gold would vanish slowly and other metal (*peetal*) would be sold in gold's price

62. Yati of Nagumalle place would die in a strange manner. Humans would get wiped out in the same Nagumalle fashion

63. Lot many more strange things would happen. People would not be able to understand the *Paramardham* (divine secret) behind the good things and would follow wrong paths

64. Even then my devotees would not deter from their faith in me. Such devotees would be protected and sustained by me with all love and care as like as a mother sustains her child

65. Miracles of Sun would be visible to people. That's the indication of my arrival time for you

66. Sun would look in yellowish hue and in human form

67. In the year named *Bhava* by *sravana (*August*)* all villages, cities and towns would get wiped out due to terrific floods in rivers and oceans

68. In the year named *Bahudhanya* twenty five cities would get wiped out in bloodshed

69. Omkara sound would be heard from the earth

70. In ‘Palnaati Seema’ area in a Brahmin’s house bitter gourd plant would yield tamarind fruits

71. In ‘Banaganapalle’ village the tamarind tree which took birth on top of my Kalagyana pot would bloom Jasmine flowers

72. In Indrakeeladri mountain of Goddess Kanaka Durga some strange quakes would be seen and mountain would crack. For some days Goddess Kanaka Durga would not find any place even to stand, and then she would reach Kandimallayya Palle village

73. Sun would shiver

74. My devotees would keep looking for me to come

75. Papaghni Mutt would become highly developed

76. Kumbhakonam temple would fall down and would cover the Kumbha completely

77. Five year old kid would predict future

78. In Kashi city many stars would shine brilliantly

79. Viswkarma being spread all over would create many strange things

80. In every home sorrow and tears would become common

81. Those people who follow truth and are spotless wise men would see people who would ill-treat them, giving their own interpretation for *Srutis* (Vedas), *shastras* (scriptures)

82. These kind of people would become common-- who are filled with bad qualities like anger, lust, greed, infatuation; who do not follow *varnasrama* stages; who are stone hearted; who quarrel for no rhyme or reason; who remain untidy; who serve bad character rulers to get favors in return while abandoning their own parents, spouse and children; and who would remain immersed in intoxicated drinks thereby spoiling their families

83. In *Vikrama Nama Samvatsaram* (year named Vikrama) entire world would shake with fears and rich people would become paupers

84. My devotees need never fear. To them there would be no harm

85. One who chants my *Dwadakshari Maha Mantram* (Mantra of twelve letters) 12000 times with full devotion, I would get pleased with him, protect him as a father, would give all happiness in this world and also permanent peace after death

86. In the year named *Raktakshi* on *Marga Suddha Saptami* day (seventh day after new moon day in the month of Feb) in Chennapatnam town, in the home of a Brahmin a seven year old girl would give birth to a male child. That child would have four hands, three legs, one horn on his head. That child would

live for 22 days and then on 23rd day he would die by forecasting that ‘Veera Bhoga Vasantaraya Avatara’ is coming with 32 medals having a *Ratnamaru* sword in his hands to protect wise and punish the sinners

87. Towards north of Kurnool in a Shiva temple a Neem tree would be born. In the year named *Pardhiva* in *Kaartika* (Nov) month for 32 days festivals would be done to that tree. On 33rd day lot many foul smells would emerge out making people sick with boils and blisters due to such gases. In this way lot many people would die

88. Like this many would die due to many such disasters. But stay firm in your belief in god and you would remain protected. With fear in heart, one can’t find the Brahmam. With unshaken devotion only one can find the Supreme Being within oneself

89. Heavy stones would become as soft as cotton

90. Eleven devotees would be born in Suvarnamukhi

91. People of Bangaladesh would get digested under the ocean

92. Great kings and rulers would become weak and timid

93. My devotees would often happen to witness evidences of my miracles

94. Earth would get drenched with the blood of sinners. Entire earth would become red with blood (*Indicates mass annihilation, may be world wars?*)

95. Thieves would enter villages and would abort the fetuses of pregnant ladies

96. Kshatriya caste would decline

97. In the year named *Dhata* there would be heavy sorrow spread everywhere. Due to troubles from various other countries and due to various calamities people would die

98. Due to absence of head of the house, women, children, and old people would suffer hell lot of troubles

99. Now I will narrate happenings which are destined to happen before the year named *Ananda* comes. Listen!

100. Three years kid would retaliate to elders with haughtiness

101. Man would howl like a wolf. Wolf would howl like a pig. Pig would scream like a human saying ‘Father!’ Elephant would scream like *Yama* - the god of death. Meteor shower kind of sound would be heard

102. Blisters would be born on faces. Hips would swell and people would not be able to move. Like this due to many strange diseases, calamities, volcanic eruptions, floods, fire rains, thunderbolts, poisonous gas leakages, landslides, mountain blasts, toxic fevers sinners would get erased out in multitude”.

“There are many other future predictions to be discussed, but would tell some other time. Now it’s getting late for you all, please return to your homes”.

Hearing swami’s words everyone got filled with respect and devotion for him, did many salutations to him and traced their route backwards to their homes.

On one hand the entire village had accepted Swami’s divinity and had become his devotees. On the other hand ‘Sivakotayya’ the father of ‘Govindamma’ was still with a notion that the swami was a fake tantric who knows many tricks of deceit. He would tell the same thing often to all those who would raise the topic on Swami. Slowly people realized and they turned deaf ear towards Sivakotayya. They used to regularly come to Swami to attend his discourses and used to get benefitted out of it.

But Sivakotayya was so much allergic towards the Swami that mere his name would seem poisonous to him. Swami who was all knower of these facts thought to himself that unless Sivakotayya and his wife understood the divinity of him they would never allow their beloved daughter to marry him. So he decided to appear in their dream and tell the truth.

That night Swami in disguise of a saint appeared in the dreams of Sivakotayya and alerted him saying, “If you do not give your daughter in marriage to the divine incarnation that is living in the Shiva temple; your daughter Govindamma would not live and she would put an end to her life. This is true!” Having spoken thus, he disappeared from his dream.

FOOTNOTES

Kalagyana verses no. 13 and 14, have already happened wiping millions of lives from the surface of earth. World War-II ended in last Pardhiva (1945), again the next Pardhiva was 2005 before which we had seen Tsunami which claimed 230,210 lives)

As per astrological calculations whenever Saturn enters a zodiac twice he would eliminates many people. It's like a period of stay, when he enters a zodiac he remains there for 2.5 years, so that period remains devastating to the world.

Saturn entered Gemini in the years 1913, 1943, 1973, and 2003. In 1913 (created World War-1 where causalities were 37 million), 1943 (killed 50-70 million in World War-2), 1973 (Famine of 1974 in Bangladesh claiming

1,000,000 lives, Cyclone named 'Super Typhoon Nina' in China claiming 210,000 lives), 1973 (Dhaka Tornado of 1973 claimed 681 lives, & Banqiao Dam failure-China in 1975 claimed 231,000 lives), 2003 (Bam earthquake-Iran claiming 26,271 lives, European heat wave claiming 40,000 lives, Indian Ocean Tsunami of Indonesia in 2004 claimed 230,210 lives, Kashmir Earthquake of 2005 claimed 79,000 lives).

The year named 'Ananda' repeated itself in 1915 and 1974 whose death tolls have been mentioned above.

Also the Kalagyana verse 36, indicates the replacement of monopoly with democracy.

Chapter 36

The Strange Vedantic Dream

Swami decided to appear in the dream of Govindamma's mother also. Sri Swami immediately dressed up as a fortune teller woman. That woman's disguise was like this: - her body was shaking due to old age, she wore a dilapidated *saree*, a blouse having sleeves extending till the wrist, had a child hung on her back who was made out of illusion (Maya), held a sieve on her head and a stick in one hand.

This was Lord Sriman Narayana who manifested himself as Veera Brahmendra Swami, took a strange form of an old woman and walked through the streets limping with a bent back due to signs of the old age. That was almost late in the night and dawn was just another quarter away. This appearance wasn't real, it happened all in the dreams of Givindamamba's mother.

She further saw that the old woman started her journey from the Shiva temple and moved across the streets murmuring something within herself and occasionally calling aloud "*Eruka cheputa Eruka*" (means will tell your future). Further she saw that many village women flocked around that old woman and said, "O Future Teller Woman! If you tell nicely about our future we would give stomach full food to your son and also good clothes to you. What kind of vision you have, just tell something since we are interested to hear from you".

Old fortune teller woman replied, "Mothers! My knowledge/story is something which has given birth to the five elements viz. earth, fire, water, wind and sky. The one which has given birth to all the universes, the one which raises as the Kundalini shakti and witnesses everything in every stage be it *Jagrut, Swapna, Sushupti* (Awakeened, dreaming, Sleeping). My knowledge (Eruka) is the one which bestows ultimate bliss to the realized people. Only those can understand my *Eruka* (knowledge) who understand me. Who do not understand me can't understand my knowledge. So I should not tell anything to you people"

Village women couldn't understand what the old woman said and why she refused to tell anything to these women. They all ran and entered the home of Sivakotayya and went directly to Govindamamba's mother and said, "Hey! There is some fortune teller woman in our village. She seems to be very experienced in telling future but she refused to tell us anything. I think you

should ask her about who would be the husband of your daughter 'Govindamma'".

They all ran again towards the old woman and told her that one of their relative wants to know future from her. They asked the old woman to come along with them. Fortune teller woman said, "Dear lady! See my child! He is crying out of hunger. He wants food. I'm a poor woman. You all seem to be very rich but what would happen if you wouldn't get satisfied with my future telling since you most probably wouldn't believe and would simply make fun of me. So I would not want to come to your place."

Those women reassured her saying that they would definitely give food and good clothes to both her and her son. They also promised to give a huge amount if her predictions are liked by them. Finally they assured her somehow and took her to Govindamamba's house.

Old women smiled and said to Govindamamba's mother, "Mother! You are a very fortunate woman; I'm a poor old lady. We are hungry so if you could arrange for some food first and then ask me your doubts would be great".

Hearing this, immediately arrangements were made for their food and both the old woman and her child satisfied their hunger. Finally Govindamma's mother gave her betel leaves as *Tamboolam*. While the old woman was chewing the *Tamboolam* (Betel), Govindamma's mother questioned, "Hey future teller woman! What's your home town? Why did you come here from your place? Who is your husband? How many children you have? Doesn't your husband love you? What's your name? Tell me."

To her shower of questions the Illusionist old lady replied, "Mother! To my kind of fortune tellers there is no fixed place or fixed village. We roam everywhere and visit all places telling future to the people out there and this way our lives run. In your village since I was the only one sighted by your friends, they brought me to your place. You asked me about my husband and other details, right? I'll tell, listen carefully. My husband is the one who is of zero qualities (means beyond all the qualities), a useless fellow, and his name is "Gunarahita (devoid of qualities)". From him I beget 3 sons, 6 daughters. My name is 'Bahuroopavati'.

"Now I would tell you the location where my knowledge stays. My *Eruka* (knowledge) is situated beyond 7 seas in a place which has; 32 stairs, is of 16 hands length, has 2 wings with which it rises up a chain of 6 mountains and finally reaches a huge mountain of 1000 cliffs where 3 rivers unite into one and flow. There lies a central secret place where my knowledge is stored.

There I and my husband live together and keep enlightening others with our knowledge".

Swami (old woman) continued, "You wanted to ask me something about your future. If you want me to tell, first bring 3 cups of rice and pour the same in my sieve".

They acted immediately and brought 3 cups of rice and poured on the sieve. Then the old woman made 3 hills out of the rice, and touching each one it started remembering all the divine rivers, all the sacred places, all the Great gods and goddesses and prayed to them and finally turned towards Govindamma's mother and said, "Mother! Due to my prayers all the great gods and goddesses have come and sat in this sieve, so you offer your obeisance to them and ask whatever doubts you want me to clarify".

She acted as per the old woman's words and asked, "If you can tell me what the question in my heart is correctly, I would give you lot of money".

Then the old fortune teller woman started in her own typical village accent to pray to various gods, goddesses and finally said the following things, "Mother! You have a girl child, who was sitting in the corridor one day. A man happened to pass by your home; he saw her and kept staring at her by sitting nearby. She got mesmerized completely. She wants to marry him. Mother Listen! He is not any ordinary man as he looks. He looks like a monk but he is the one Lord who is the protector of all the worlds. The great Lord is in the form of a *Sanyasi*. The gods and goddesses say to me that he is destined to be the husband of your beloved daughter. They also predict that if you do not give your daughter as a wife to that recluse, your daughter would definitely put an end to her life. There is no harm in marrying her with that saint. She would remain very happy with him. I would definitely come to her marriage."

"In case you doubt my predictions, please ask your daughter. If she tells you all the same way what I have told, then only you give me my fees, otherwise you need not give me any money".

To her words Govindamma's mother got surprised but said, "Alright! I would ask my daughter, if she also tells me all what you said exactly, I would give you lot of money. Come to my home in a week".

Hearing the words of Govindamma's mother, that old woman agreed to her proposal and said she would return in a week's time as decided. She took her child, sieve and other belongings and went outside and vanished all of a sudden. That put an end to the dream of Govindamma's mother and she woke up.

FOOTNOTES

Here that old lady (Swami) talks seemingly absurd stuff about the storage location of her knowledge and her family. But actually that lecture encompasses a transcendental philosophy. That lady is simply telling about the union of Shakti with Shiva and teaching self realization through Kundalini Yoga.

Her husband of *Gunarahita* means the one supreme lord who has no qualities (Shiva), he is called useless fellow since he does everything but still doesn't do anything. From him she got three sons (three qualities viz. *Satwa, Rajas,* and *Tamas*), and six daughters (*Kama, krodha, Lobha, Moha, Dwesha, Mada-Matsarya*). She says her name is 'Bahu Roopavati' which is nothing but 'Maha Tripurasundari' the goddess Adi Parashakti - the consort of Shiva. Swami is Hari and Hari is of the form of Parvati that's one reason why we see Shiva in Hari-Hara form as well.

The place where Swami's knowledge resides is none other than the Sahasrara Chakra (of 1000 petals) which is situated above Shat Chakras (6 energy shells) which are spaced along the spine of 32 break pieces and totally having 16 hands (palms) length. The two wings what he said is nothing but the inhale and exhale of air (*Hamsa*) by which the kundalini rises through the spine. The three rivers are nothing but the three nerves 'Ida, Pingala, Sushumna' which finally unite in Sushumna and the kundalini when flows through it, and reaches the Sahasrara chakra, it bestows you the ultimate divine knowledge (self realization). What a beautiful way swami explained the concept using physical objects of nature!

Chapter 37

Govindamma Convinces Parents

Based on the dream she had, the next morning Govindamma's parents rushed into the room of Govindamma. They found her lying on bed and weeping. Her parents came near, sat beside her and said in pain, "Dear Govindamma! You were gifted to us as a daughter by this goddess Eswari when we didn't have any children. So you being an apple of our eye we are not able to see you feel sad about anything. Can we see you unhappy? You tell us what would soothe you; we'll do the same to make you happy. Since the day you argued with us, you have forsaken food and sleep. Come on dear! Now cheer up".

Saying thus, both of them sat on either side of Govindamma. Then Govindamma addressing her parents said, "Dear parents! I have no worries except for the one that the person who sat on the corridor of our house yesterday staring me, whether he would be my soul-mate or not. This is the only worry I have".

Her parents expressed their inner fear and said, "Child! We have a fear of getting a bad name in the society if we wed our beloved daughter with a *Sanyasi*. How would we be able to face the people? So, once again kindly rethink and select someone else as your husband, we'll be more than happy to get you married within no time".

Govindamma explained and assured saying, "Parents! If you give my hand to that recluse, there would be no bad name to you in the society. In fact you would be honored. The *Sanyasi* whom you are considering a normal human is in fact, the great god Lord Sriman Narayana's incarnation. He is complete, imperishable, one who protects the worlds, one who shines with his own light, whose abode is *Vaikuntha*. Moreover entire village was an eye witness of his divinity when he gave life to a dead man 'Reddy' and again when he taught a lesson to the crooks by making their false pretence of death into reality. One who can give or take life, he is definitely supernatural being. All these miracles happened in front of your eyes, right? Have you ever heard any story of any Yuga where someone would have made a dead man alive, or made a living mad dead and again got him back to life? Certainly not! He did all such miracles just to erase your misconception that he is a *Tantrik*. He just wanted to make you understand that he is the Supreme god and there is no harm in giving your daughter to him in marriage".

She continued, "One who had incarnated nine times in the past to protect dharma on earth, has himself incarnated as a *sanyasi* in this Kaliyuga to turn the ignorant into wise. He is an incarnation and not just a human being. Believe me and my words! You both had undergone severe penances in order to get a child, and by the grace of goddess Eswari you gave birth to me. So, please give me in marriage to that Lord who is in the form of a *Sanyasi*". Having spoken thus, she started looking at their parents with a ray of hope for acceptance of her proposal.

Seeing her beloved daughter pleading so many times her mother couldn't stop her emotions and said to Sivakotayya, "Nadha! Whatever our Govindamma narrated about the Sanyasi is exactly what I was told by the Fortune teller woman in my dream this morning. Apart from all these what our child told us, that old woman also told two more things. She told me that if we don't marry our daughter with that *Sanyasi*, she would put an end to her life, and if we let our daughter to wed that recluse, she would enjoy all divine name and fame in her life. So, I request you to go to that swami's place and invite him for lunch today in our house. After that we'll see whatever happens".

To her suggestion Sivakotayya replied, "Kanta! I have no objection if you are happy with this idea. If you are asking me to invite Swami for lunch, I'll do the same. My happiness lies in that of yours".

Then Sivakotayya went to the Shiva temple where Swami was living. He found Swami in deep meditation and hence decided not to disturb him till he wakes up. So, he sat near his feet and waited for Swami to come out of meditation.

As soon as Swami came out of his *Dhyana* (meditation), Sivakotayya saluted and asked few questions, "Swami! What is your caste? What is your name? What is your home town where do you live? Could you please answer to my questions?"

Swami replied, "Father! I belong to the caste of *Viswabrahmin* (smiths). My name is 'Veera Brahmam'. I belong to 'Kandimallayya Palle' village. I have come here while visiting other places.

Sivakotayya said, "Swami! Even we belong to the same caste of Viswabrahmins. I would like to invite you to our home for lunch today. Kindly accept my desire and come to our home for lunch today".

Swami replied, "I have no objection for your invitation but already I have a box of food with me, I can take this with myself to your home and I would eat the same sitting beside you".

Sivakotayya couldn't say anything to his wish and agreed readily. Both Sivakotayya and Swami started from the temple and reached Govindamma's house.

FOOTNOTES

That was the coupling force between Lord Vishnu and Goddess Lakshmi. Whenever they incarnated, they incarnated together and always got wedded to each other. As Sita she couldn't live without Sri Rama, as Rukmini she wrote a letter to Krishna warning him of her death if he doesn't take her with him and marry. Here also that great goddess Lakshmi who was in the form of Govindamamba, couldn't live in separation with her eternal consort who was in the form of 'Veerabrahmendra'

Chapter 38

Sivakotayya Consents for Swami's Marriage

Sivakotayya conversed for a while with Swami and enquired about his childhood and past. He came to know that Swami was a loner; he was an adopted son of Veera Bhojayacharya and Veera Papamamba of Papaghni Mutt in Nandikonda village. After talking for a while Sivakotayya requested Swami to take bath so that they can together have lunch.

Swami went inside, had bath, did *Sandhya Vandanam* (Worship) then came for the lunch and sat beside Sivakotayya.

Govindamma's mother made all arrangements for a delicious lunch and she came to serve them. She first served some food on Sivakotayya's plate and then when she was about to serve food to Swami; Swami interrupted her and said, "Mother! I have already brought my lunch box. It contains some rice item, I would only eat that, please serve me the same".

Govindamma's mother felt a little pain for Swami's blunt words, but having no other way around she took Swami's box in her hands and opened it. To their surprise it smelled very delicious, and was hotter than the food what she cooked just now, the rice item which Swami had carried turned into very delicious food items and porridge.

Seeing this miracle the couple had no second thought of doubt and they folded their hands in respect and prayed, "Swami! We considered you as a common man; we never knew that you are the all encompassing *Sarveshwara*. We had insulted and condemned you many times within our minds from the day our daughter argued with us. Even when our daughter explained us about your divinity we disdained you without giving any importance to her words".

They further prayed for apologies, "Swami! Kindly spit your anger if at all you hold any on us and with your divine hands kindly have the lunch so that we can feel privileged. Also if you could give us the divine *prasadam* (Sacred food) a little we would be grateful".

To their request Swami gave the *Prasadam* to eat and the couple with utmost veneration consumed that food as Swami's *Prasadam*.

Then Sivakotayya's wife went inside and brought Govindamma with her. She asked her, "Daughter! Salute this Swami; take his blessings, *Teertham* (Sacred water) and *Prasadam* (Sacred food)".

Govindamma folded her hands with devotion and with a little smile, mixed with shyness she saluted him blushing. She sat with her eyes lowered in respect under the feeling of shyness.

Swami blessed her and said, "*Seeghrameva Kalyana Prapti Rastu! Suputra Putrika Prapti Rastu!*" (May you get married soon! May you bear good sons and daughters!) Having said thus, swami gave her *Teertham* and *Prasadam*.

Govindamma took *Teerdham* and *Prasadam* with devotion and with a feeling of shyness she stood with her head low and was seen with a gentle blushing smile on her face.

Swami addressed her and said, "Devi! Does it suit you to feel shy like any ordinary women? You being an incarnation of the great goddess herself, does it suit you to behave as normal humans?" Having explained her about her divinity, Swami and everyone had their lunch.

That night Swami revealed many divine secrets to Sivakotayya and made him his devotee. Sivakotayya fixed an auspicious day for the marriage ceremony and did the *Kanyadanam*. That way Swami and Govindamma got married.

Sivakotayya took Govindamma near him and said, "Daughter! With your grace only we happened to get the protector of the three worlds as our son-in-law. You have made our lives purged". That way Sivakotayya expressed all his love and respect for his daughter.

Swami and Govindamma stayed in Sivakotayya's house for some days and then finally with Sivakotayya's permission went back to Kandimalayya Palle village.

In Kandimallayya Palle Swami's devotees felt very much pleased to see Swami in married life. Everyone enjoyed the bliss of seeing that great couple together. Everyone stayed in happiness thereafter.

Chapter 39

Newly Wedded Couple Goes for Pilgrimage

Sri Veera Brahmendra swami together with all his disciples used to spend his time in answering to the spiritual queries of the devotees in Kandimallayya Palle village. This way after spending some days, one day he said to his wife Govindamma, “Kanta! Unless I visit the greatest sacred places and serve the deities present over there, my heart would not remain calm”. On hearing such a wonderful thought Govindamma expressed her wish with happiness and said, “Nadha! In that case I would also come with you. After having children I may not be able to take out time for such pilgrimage. So kindly be pleased on me and with all your grace allow me to accompany you in this pilgrimage”.

Seeing her desire wrapped under the blanket of politeness, Swami replied, “My love! You are my soul, without you I’m not going to travel anywhere. We both will go. This ‘Suddha Panchami Thursday’ looks good to me for starting for this journey. So, plan for all the things which would be required to be carried along”.

Having instructed her like that, he also started other travel arrangements from his side. On the stipulated day that divine couple left the village and travelled through many dense forests. They wandered visiting the monks dwelling there, staying in their hermitages to take rest, again travelling through forests, climbing up & down the great mountains and again taking shelter in some hermitage during nights.

This way they travelled and visited sacred places like Kashi, Gaya, Prayaga, Simhachalam in north then again moved southwards and visited Kala Hasti, Kanchi, Kumbhakonam, Rameswaram etc all sacred southern places. Then they visited Chidambaram, Chiyali, Sri Rangam, Tirupati etc places and reached Guntakallu.

From there they visited Hampi, and served Lord Virupaksha. From there they went to Pandari and served Pandarinadha, and finally reached Sri Sailam. There they bathed in Patala Ganga and Lingala Gattu waters. They carried some of the waters from that pond and performed *Abhishekam* to Lord Sri Mallikarjuna Swami of Sri Sailam.

This way they stayed in Sri Sailam for few days taking rest in some caves where they used to spend time in spiritual discussions with the monks dwelling there. After staying in Sri Sailam for quite good number of days, they vi-

sited Banagana Palle village where they had a Mutt build by Achchamma. They met everyone out there including the Nawab of Banaganapalle area.

Again they set themselves out for journey, and next they visited Omkara Kshetram and served Lord Omkareswara, then travelled to Mahanandi and bathed in the sacred pond present over there and worshiped Lord Mahanandiswara.

From there they went to Ahobilam, where they served Lord Narsimha Murty. Then they reached Giddaluru and visited Lord Patala Nageswara Swami and finally they completed their pilgrimage and reached to their home place *Kandimallayya Palle* village.

Few devotees of Kandimallayya Palle village thought of building a Mutt for this divine couple. They finally turned their thoughts into actions and soon they built a Mutt for them and Swami Veera Brahmendra and his consort Sri Govindamamba lived in the same Mutt.

Chapter 40

Sri Veerabrahmendra Swami Becomes Father

Swami used to spend his time in giving spiritual discourses to the devotees, clarifying their queries. He would treat each and every devotee with all his love, respect and affection. Swami in the Mutt used to shine as like as Lord Parameshwara shines on mount Kailash.

After some days Govindamma gave birth to a male child whom the parents named as "Siddha Lingayya". In the same way the couple gave birth to 'Govindayya', 'Sivaramayya', 'Potuloorayya', Omkarayya' and thus became parents of total 5 male children and one girl child by name 'Sri Veera Narayanamma'. Later they gave their eldest son 'Siddha Lingayya' to Govindamma's father Sivakotayya for adoption.

When the children attained appropriate age for marriage, their parents decided to get all of them married. They selected for their second son Govindayya, a girl called 'Giramma' of Kolamalapeta village, 'Paapamma' of 'Yatsalyamaram' village to 'Sivaramayya', 'Parvatamma' of 'Kolamalapeta' to 'Potuluraya', and a girl from some other village to 'Omkarayya'. On one auspicious day they all were married to the respective brides. Then Swami gave his daughter 'Veera Narayanamma' in marriage to the son of a wise Viswa Brahmin and settled her life as well.

Thereafter Swami gained thousands of devotees. Whosoever used to visit Swami's Mutt in Kandimallayya Palle village, after listening to his discourses used to become his devotee. This way Swami's popularity increased and lot many spiritual aspirants turned into his disciples.

All disciples were tied with only one thread of thought, "Swami is an incarnation of Lord *Hari* and *Hara* together". With that unanimous feeling they used to serve him with all their devotion.

Chapter 41

Little Kid Siddhaiyya Runs Away From Home

There was a village called 'Mudumoola' eight miles away from 'Kandimallayya Palle' village. In that village a Muslim couple used to live by names 'Peer Saheb' and his wife 'Aadambi'. They had everything but only one thing which they lacked in their life was – a child.

They used to spend their life piously as per their Islam religion and its traditions. They would observe regular fasts, would pray to their god religiously, would offer sweet dishes to their God, would always respect *Peer*, *Paigambar*, and *Fakir* whosoever happened to visit their village and would serve them with sweet dishes.

This way after some years, due to the grace of the almighty, they gave birth to a child. The parents named him as "Siddhaiyya" (*Perhaps his actual name was Syed but he became popular by name Siddhaiyya. Hence everywhere we find his name as Siddhaiyya only*). His birth put the parents into an ocean of unending happiness.

Siddhaiyya started growing as like as moon grows from new moon day to full moon. When he attained an age of seven years, he was taken to a school where he exhibited his extraordinary intelligence. He would remain ahead of his batch mates in every subject. He also used to be seen exhibiting good qualities like calmness, respect etc. He always used to remain thinking about God and was spiritually at a different plane altogether when compared to his classmates.

He also used to teach his parents that one should always avoid doing things like, killing of animals, telling lies, stealing, and desire for other woman, hatred and jealousy for neighbors, beef eating, etc.

Siddhaiyya's wisdom not only used to make his parents happy, but it also used to fetch enormous respect from the neighbors as well. By that time he had become a 12 years old boy. He was a gifted child who had *Brahmagyana* right from the childhood. He also had enormous respect for elders and Saints. People who saw him, they used to think "whether this child is a second 'Prahalada'?"

When Siddhaiyya attained 14 years of age, he despite being a Muslim, wanted to learn Hindu *Yogas* and *Shashtras*. He wanted to learn *Sankhya*, *Amanaskha*, *and Taraka* from some 'Sadguru'. He started looking for someone who

would be able to lead him on the right spiritual path. One day when he was thinking about that, he heard some local saints singing the glories of Sri Veera Brahmendra Swami. He heard everything about that great Guru and immediately got filled with a sense of renunciation.

For him the worldly matters carried no meaning anymore. He left his home without telling his parents and straight away reached Kandimallayya Palle village. He rushed towards Swami's Mutt and stopped at the main entrance. He saw a number of disciples sitting in meditation. He had no bounds for his happiness and entered inside. He sat silently for a long time in a trance, and then gained his senses back and couldn't stop himself from narrating out his feelings like this, "Aha! The moment I entered this Mutt, my right eye started palpitating (*N.B:- In India we have a superstition/belief that if right eyelid palpitates for males, it brings good luck, left one for females*). Mere the glimpses of that Swami itself are making me get Goosebumps. I don't know what is there in future for me. This Mutt seems as if this is second to Kailash Mountain. Swami himself looks like Lord Shiva. All the remaining devotees seem to be the demigods".

Siddhaiyya also noticed various groups of people indulged in various kinds of yogas. He saw people sitting in Siddhasana, Bhadrasana, Gomukhasana, Swastikasana, Pramukhasana etc yogic postures, doing Rechaka, Pooraka, Kumbhaka kind of Pranayamas. He also saw groups of people meditating within themselves on each energy shells like Adhara, Swadishthana, Manipooraka, Anahata, Visuddha, Agneya. He further saw people in various mudras like Dhyana-Shanmukhi, Shambhavi, Radhayantra, Khechari Mudra, etc. He also sighted groups who were chanting Ashtakshari mantram of Lord Narayana, and others who were chanting simply Suddha Omkara. He also witnessed people doing Anushthana of Veera Brahmendra Swami by following rituals of worship.

And on seeing the great Swami, he noticed that Swami was shining among the crowd of devotees brilliantly as like as a moon shines among innumerable stars. He had no bounds for his happiness and lost his senses temporarily. After a while when he came out of the trance, he fell on the lotus feet of Sri Veera Brahmendra Swami, prostrated and prayed him saying, "Srimad rajadhiraja Raja Rajeshwara! Hey son of the blessed parents Paripoornacharya and Prakrutamba! Hey sacchidananda Lord! You are the real sadguru! You are all pervading! Considering me as the dust of your feet kindly make me your disciple".

Listening to the prayers of a young boy, Swami blessed, "*Seeghrameva*

Ananda Prapti Rastu!" (Meaning-may you get bliss soon). After getting blessed by Swami, Siddhaiyya sat near his feet with all his devotion and focus on the Swami.

FOOTNOTES

The levels of devotion what Siddhaiyya possessed, only when a disciple reaches to or scales above that level in 'Guru Bhakti' (Devotion to his Guru), then only one becomes liberated in that very same life. India produced such great gems about whom we read in our History books.

Prahalada, Upamanyu, Markandeya, Dhruva, Hanuman etc. were devotees of exceptional levels. Perhaps that's the reason why their names echo in our minds till date even if they aren't physically around us!

Chapter 42

Swami's Sons Insult Siddhaiyya

Veera Brahmendra Swami's sons Govindayya and Potulooraiyya heard about Siddhaiyya who came to Swami's place to become his disciple on his own interest. They got infuriated when they came to know that Siddhaiyya hailed form a Muslim family.

Govindayya and Potulooraiyya went straight to their father (Swami), saluted him with folded hands and said, "Father! We heard that a Muslim boy came to your shelter to become your devotee. Don't accept him, get him out of the Mutt campus, otherwise you and your fame would get a bad name".

Swami replied, "Sons! Oh! So this is the reason behind your anger! Cool down! Don't lose your temper"

Swami's advice didn't calm their anger and they directly went to Siddhaiyya and started shooting discriminating remarks as, "You are from a different religion and belong to a low caste in it. You desire for Advaita knowledge in this young age? Do you think you would get it? Whatever efforts you put in, you would not be able to master '*Para Siva Yoga*'. How dare you kind of fellow reach our kind of people for knowledge? You cannot understand the '*Para Brahma tatva*' howsoever hard you try for it".

Like this they criticized Siddhaiyya beyond all limits and barriers of politeness. To their sarcastic remarks Siddhaiyya presented himself with utmost respect, folded his hands and replied, "Swamis! Your anger is not worthy of showing on my kind of insignificant boy. Kindly accept me as one of your brothers and protect me with all your grace".

Speaking such polite words Siddhaiyya was about to fall on the feet of both the sons of Swami, but they stopped him, caught hold of him and pushed him out of the Mutt.

Siddhaiyya expressed his thoughts, "Swamis! You are despising me only because I belong to Muslim religion and hail from a low caste? Did you not know about a Stone hearted, cruel man who used to kill animals, belonged to low caste, and who used to chop off the heads of all travelers - Valmiki? Didn't that dacoit turn over a new leaf and become a saint just because of a wise man's words?"

To Siddhaiyya's politely expressed valid argument they replied, "Without looking at your and our castes, how dare you preach us? Enough! Stop talking

anymore and immediately get lost of this Mutt".

Siddhaiyya again said, "Swamis! I would tell you a small thing, please listen to me peacefully". He continued, "Brothers! Some scholars who study all *shastras* keep differing opinions based on castes, but that is not correct. 'सजातिर आत्मानो जाति व्यवहार प्रकल्पितः'. 'Niralambopanishad' tells us that every human if tries to realize his true self he would find that there is no caste to the soul. The difference is all created by humans based on the qualities and work. Brahmins etc kinds of caste system or Shaiva, Vaishnava kind of religious sects etc. are all made based on the interests, qualities and mode of work what they do".

He further explained, "It's all those fake gurus who are creating this discrimination among men and are diverting the mankind away from the path of salvation".

He requested, "So, to discriminate me based on my caste and religion; is it justified? For you kind of great scholars is it apt to act with me like this?" But unfortunately his wise words acted as fuel to their anger. They shouted, "Hey! Stop your chatterbox! Whatever rubbish you want to utter, speak standing outside the premises of this Mutt".

Saying such harsh words, both the brothers started beating him. Siddhaiyya ran inside and caught hold of Sri Veera Brahmendra Swami's feet and prayed, "Swami! Except for worshiping your feet, I have no other desires in this world. I have left everyone & everything behind myself and came to you just to dedicate my life in your service, but my brothers Potuloorayya, and Govindayya started beating me. Can't you please take pity on me and tell them what is right?"

Seeing the devotion and tears in Siddhaiyya's eyes, Swami turned towards his children and said, "Sons! Why are you quarrelling with him? Without knowing who he is and all his whereabouts how can you behave in such a way".

Swami enquired to Siddhaiyya, "Son! Who are you? What's your name? Who are your parents? Tell me more about you."

Siddhaiyya replied, "My father's name is 'Peer Saheb', Mother is 'Aadambi' I belong to 'Doodekula' caste. Having recognized the fact that world is an illusion and our main objective should be salvation; I have abandoned all worldly pleasures, detached myself from even my parents and came running to your place in order to service your lotus feet. Now it's your responsibility to protect me". Having spoken those words, he clasped Swami's feet tightly and didn't release it.

Swami addressed his sons and said, "Sons! Peacefully sit here and listen. This body suffers from many diseases like 'Vaata', 'Paitya', and 'Sleshma'. Hence this body is like a water bubble. On such an ephemeral body, people usually cultivate attachments and forget the importance of Guru-Seva and worship of God. Finally they enter into the mouth of death where they get tortured in hell and instead of getting salvation they fall into the vicious cycle of births and deaths. Apart from this, 'You and I' kind of discrimination should not be done by our kind of knowledgeable people. What difference does the 'Caste' make? Everyone is born out of semen and ovum only; hence everyone's caste is same. So hereafter treat this Siddhaiyya as one among you giving him equal respect and value".

Chapter 43

Peer Saheb Meets Veera Brahmendra Swami

Siddhaiyya was not found in 'Mudumoola' village. Because of the extreme attachment what the Parents had on Siddhaiyya they searched for him continuously for 3 days. They left no stone unturned; searched in wells, ponds, huts, houses, enquired his friends, villagers etc. but efforts went in vain. They returned to their home with a heavy heart.

'Aadambi' being a mother, her heart knew no bounds of sorrow. She was totally immersed in the ocean of sadness, fell down on the ground and started wailing aloud shouting her feelings out this way, "Hey dear son! When we didn't have any children, I had prayed a lot to the almighty to get a son. I wished for a sinless, pious child who would be very wise. Almighty had given you to me as a gift. Since the day you were born, I'm spending my day and night just by looking at your face and hearing your sweet words. Son! Many 'Paigambar' foretold about you that you would become a great saint; have all their predictions become null and void? In your school also your teachers never get fatigued telling good about you. You always remain one step ahead of your batch mates. Even when your friends used to play, you used to teach good things to others like *Prahalada*. Even when your friends used to utter some bad words, you used to preach them many sacred things. May be God wanted to take you to his abode so early, otherwise can a human in such a small age possess such a tremendous wisdom?"

She assumed him to have died and further continued crying, "My dear! If our beloved son vanishes away, can we sustain our lives anymore? After rearing you for 14 years, how can I give you away to God? You have gone missing for the past 3 days, but it looks like 3 Yugas have commenced".

Like that she continued crying by rolling here and there on the ground. Seeing her in such a pathetic emotional situation, Peer Saheb revealed news which he heard from others, "Dear wife! Some saints of our village told me that Siddhaiyya is in Banaganapalle Village in Veera Brahmendra Swami's Mutt. Those Saints also spent last night in the same Mutt where they found this kid of ours. Don't worry, I'll go tomorrow and will request Brahmamgaru to order Siddhaiya to go back home".

Those words of Peer Saheb acted as ambrosia for a dying man. Aadambi became very much pleased to hear that her child was alive. She requested,

"You please go right now, I can't wait anymore without my kid. You tell about my condition to Veera Brahmendra Swami and bring my son back home".

Peer Saheb accepted his wife's request and immediately set himself moving towards Banaganapalle Village. He entered the Mutt and found Siddhaiya sitting in front of Swami, and holding the lotus feet of his. Seeing him, Peer Saheb got filled with happiness and hugged his son tightly and said, "Son! Do you know how much troubled we were? For the past 3 days your mother has neither slept nor taken any meal. Come on, let's go home. Can we live without you even for a minute?"

Siddhaiyya replied, "Father! I haven't come here to go back home ever again".

Peer said, "Without coming back home, what are you going to do here?"

Siddhaiyya said, "I'm learning Vidhya"

Peer, "For your learning and knowledge we have many teachers in our village where I had put you in school".

Siddhaiyya, "What everyone learns is just Vidhya, what I'm learning is not easily learnt by everyone. I'm learning 'Brahmavidhya' here".

Peer saheb asked, "What is meant by Brahmavidhya, Son?"

Siddhaiyya said, "Alright, Listen! It is that divine wisdom which is beyond everyone's reach. Only a spiritually advanced divine saint can attain it. It is that knowledge which eradicates all illusions and gives us self realization". That way he explained his father, the meaning of Brahmavidhya.

Chapter 44

Siddhaiyya Refuses to Go Back Home

Seeing his son countering his requests, he said, “Son! You do not have complete 15 years of age, in such a tender age why do you need to service these kinds of saints? Moreover we belong to Muslim religion, why do you need this Hindu religion? Our god is ‘*Allah*’. Don’t you get fear of getting scolded and laughed at by fellow Muslims? Also, we have *Mecca*, *Madina* and many sacred mosques, why do you need this Hindu Mutt? Even Hindu scriptures call Mother and Father as gods, so in this old age of ours is it right for you to leave us in sorrow? Is it not your duty to serve your parents? Only after we leave this earth, you would require a Guru for yourself right? Do you think, leaving us in such a painful situation and going behind Gurus would give you salvation? Only with the thought that you would look after us in our old age, we reared you till this age; is it justified on your part to abandon us like this?”

Again Peer Saheb put forward his thoughts and said, “You don’t know these Gurus. They cast a spell on you kind of people by saying that they would give you ‘Gurupadesam’, but make you fall in their illusions and traps. So come on we’ll go home”.

Siddhaiyya explained, “Father! You said Gurupadesam is illusionary spell, but Gurupadesam is something which would make you come out of the Illusion (Maya). You are simply talking under the effect of ignorance. Moreover, you are illusion (Maya), I am Illusion (Maya), entire world is made of Maya, but only the supreme God who stays above all the layers of Maya is not any Illusion, and Gurupadesam takes us towards that Para Brahman. Entire world is Maya; we all have taken birth due to the influence of Prakriti (nature) through ego and infatuation. If we remain attached to our body, sense organs and do not worship God, how are we going to achieve liberation? Father! You are elder than me and I’m your small kid, you please think of my words in your heart once, I’m sure you would be able to find the truth”.

Peer Saheb turned a different stone now and said,”Kumara! We parents have aspired to see you married, and have children to continue our race. We have already found out a beautiful bride for you within our own relatives only. Come let’s go home, we’ll get you married”.

Siddhaiyya said, “Sire! What are you talking about? You are talking illogically. I have renounced this world altogether and came to service Swami Vee-

ra Brahmendra, and you are asking me to marry? You and other ignorant people normally feel that there is a lot of happiness in getting married, possessing wealth, having infatuation for the wife, getting marital pleasures from her. But all such happiness and pleasures are Earthly. They can never give you salvation and permanent happiness. Moreover, I feel pity on those people who enter the trap called as Marriage".

Then Siddhaiyya started preaching him the path of renunciation

Chapter 45

Siddhaiyya Teaches Renunciation to His Father

Siddhaiyya continued, "Father! He is great who has sacrificed 'infatuation'. If infatuation is sacrificed, one gets wisdom and divine knowledge. That divine knowledge helps us swim across the ocean of '*Samsaara*'. That bestows the grace of 'Parameshwara'. Hence, whatever I've decided to do is infallible and highly difficult path. So, you leave all worries about me and together with your wife; spend the rest of your life in meditation on God. Bless me and return back home. This is my final decision and will".

Hearing those words from his son, Peer Saheb hugged his son and spoke the following words with tears in his eyes, "Kumara! In such young age itself such a huge and tremendous amount of divine knowledge grew in your mind. Who knows what's destined for you! Let it be the way God wants it to happen. Whatever a human desires for; do all his desires get satisfied? Son! We have given birth to you, but have we delivered your fate? So let it be whatever it is destined for!"

This way when his father got emotional, Siddhaiyya said, "Father! Whatever words you spoke, are indeed facts but I'll tell you one thing, listen! For people who suffer the heats of the scorching sun named 'Samsaara' have only one tree to their rescue where they get ultimate and permanent peace. That tree is called 'Moksha' (Salvation). Only under the shade of that tree one gets permanent peace and happiness. Whatever attachments arise in childhood, adolescence, youth, and old age; one has to chop them off to get permanent happiness, and that happiness can be achieved by approaching a 'Sad-Guru' who would take that disciple towards the path of devotion of God. Infinite bliss lies in attaching oneself to God. I have approached a 'Sad-Guru' now and calling me back home from this divine path of devotion, isn't justified. As aquatic organisms can't live leaving water, the same way after getting attached to this 'Sad-Guru' I will die if I'm separated from him. So you please go back home".

To such words of his son, Peer Saheb fell down and cried aloud, hugged his son and said, "Since we gave birth to you, our womb is burning due to this enormous amount of sadness due to your words. Without you my legs are unable to move back home. Your mother with intense love for you is crying day and night, that's why I tried to explain you in all possible ways, but you still refuse to come back home. Think about your mother's condition and let's

go home”.

Siddhaiyya replied, “Father! Whatever ways you adopt to convince me, whatever you try out to take me back home, even if you beat or scold me; or even if you cut my throat I am not going to leave the lotus feet of Sri Veera Brahmendra Swami whom I have considered my ‘Sad-Guru’. Once a person attaches himself to ‘Sad-Guru’ he finds no other happiness more blissful than Guru’s service. There is nothing greater in this world than the grace of a ‘Sad-Guru’. So these are my final words to you. This is my last reply. Please give up your hope that I would come with you and kindly go back home. With this I offer thousands of obeisances and salutations to you and my mother. Please convey the same to my mother”.

Having conveyed his final decision and message, Siddhaiyya became quiet. Seeing no effect of his words on his son, Peer Saheb left all hopes on him and went to Veera Brahmendra Swami and said, “Veera Brahmam Swami! Salaam! This kid has reached you to get ‘*Paratatwopadesam*’ from you. Considering him as your son, give him some wisdom. He has become knowledgeable by becoming your disciple. May he get success in understanding the Supreme ‘Brahman’ due to your grace!”

Like that he requested and prayed to Swami for the benefit of his son in his spiritual life. Then he hugged his son for the last time and advised him, “Kumara! Remain focused on your Guru, with full devotion and concentration follow this Guru’s words and get the divine wisdom what you desire for. These are all my blessings for you”.

Saying such words from his core of the heart he approached ‘Govindamma’ and saluted her by saying ‘*Salaam*’. He requested, “Mother! My son is under the shelter of Swami. Due to his childhood whatever mistakes he does, kindly ignore and dismiss them considering them not as mistakes”.

Then Peer Saheb approached all other fellow students and said, “Dear children! Consider my Siddhaiyya as one among you. Don’t hold any hatred because of his caste and creed”.

After that he decided to go back home but found his legs not moving due to his love for his son, hence he went back to his son and said, “Son! I’m leaving for home now. You remain humble to all the fellow disciples and remain low before your Guru. Get a good name for yourself in the eyes of everyone”.

Siddhaiyya accepted his instructions and said, “Father! No need to worry about me. I’ll become only glorious by the grace of this Swami. I will not bring any bad name to you. Believe me!”

Listening to such assuring and pleasing words from his son, Peer Saheb

blessed him and set himself for the journey back home. But while leaving he turned back again and again to have the glimpses of his son for the last time. Finally he stepped out of the *Simha Dwara* (main gate) of the Mutt, and with heavy heart traversed his path towards home.

On the way he stopped by the house of a 'Reddy' whom he knew in that village. He entered his house, met Reddy and said, "My son is in Swami's Mutt. Whenever you happen to visit that Mutt to see Swami, please see my Son as well, and keep us informed of his well being".

Then Peer Saheb came back to his home village 'Mudumoola' and narrated everything to his wife 'Aadambi'. Thereafter that couple spent their lives in the memories of their son and once in a while used to visit Mutt to meet Siddhaiyya.

Chapter 46

Swami Tests Siddhaiyya's Devotion

The day when peer Saheb left Siddhaiyya in that Mutt and went back alone to his village, Siddhaiyya prayed and praised Swami in many ways and stood in front of him and said, "Sadguru Swami! Please gift me the knowledge of 'Siva Yogam' and make me grateful".

Swami replied, "O Siddha! Your parents after hearing that you have got yourself inclined towards learning the scriptures of another religion, they felt worried and your father came here to take you back. He pleaded before you, and tried his best in many ways to take you back home. But you stood adamant and didn't accept and obey your father's order. In this young age itself you have not obeyed your parents' wish and didn't go back home. This is disrespectful. So you follow your father's request, go back home, marry the girl they choose for you and live a happy married life. Because of your actions I may get a bad name".

That way Swami tried to test Siddhaiyya's mind. Swami wanted to see if Siddhaiyya is fickle minded or he is firm in his Guru-Bhakti.

To Swami's test Siddhaiyya replied with folded hands, "O Father! Hey SadGuru! Because of my good fate, I have become *Sarva Sanga Parityagi* (freed of all bondages) and without diving into the ocean called 'Samsaara' I came to you, you please show me the path to salvation. After taking refuge under your shelter to seek divine knowledge and to traverse the path towards Salvation, you are asking me to go back and dive into the ocean of Samsaara? Is it justified on your part to make me fall into the web of illusion? I can give up my life in front of your lotus feet, but would never go back home. Father! Firmly I promise you that, in any case I'm not going to return home. You kindly be graceful on me and bestow me the knowledge of 'Siva Yogam' and make me a blessed soul".

After listening to Siddhaiyya's firm words, Swami Veera Brahmam said, "Son! Whatever you have asked me, that is very difficult to understand and to practice. You being in such a tender age, it would be very difficult for you to understand and practice the same. So listen to me and go back home".

Siddhaiyya said, "I have taken refuge in your lotus feet by considering you as the combined divine incarnation of *Hari* and *Hara*. You are everything for me, and if you yourself say such words to me who else would be my refuge

tell me?"

Siddhaiyya expressed his Bhakti by total surrender. To his words Swami said, "Siddha! On this earth there are 13 qualities which humans are unable to give up and consequently they are penetrating deeper into the cob web called Maya and are vanishing inside the same. How can you of tender age be able to cross that Maya? How can you comprehend that 'Para Siva Yogam'? That 'Siva Yogam' which is the divine sport of the Supreme God which pervades through all the universes and all living beings, you can't see that divine light. Even if you see, you can't bear that. Even if you tolerate, you can't achieve oneness in that. Hence leave all these childishness and go back home. Don't force me".

Swami continued forcing, "Moreover the rulers of this era are Muslims. You also belong to that religion. So, if you try to abandon Islam and adopt Hinduism, we would have to be answerable to the Muslim rulers of our villages. This Mutt would get harm and defame due to you. Hinduism is like poison for Muslim followers. Since the time when Muslim rules came, we have seen many Hindu temples, idols, scriptures getting demolished. Why I'm telling you all these, and why Govindayya, Potuloorayya tried to move you out; did you get the reason behind all these? I'm beyond all descriminations, for me you or any other person; all are equal and all are my dear ones. Nobody exists whom I dislike. Only reason why I and my sons have repeatedly been telling you to go back home is the fear of getting into difficult times due to Muslim rulers. Nothing else is the reason".

After listening carefully to Swami's words Siddhaiyya said, "Due to my virtues of previous births, I have got this opportunity to service you kind of Guru. Kindly be merciful on me and teach me 'Para Siva Yogam'. Make me your servant. The moment the dust of your feet touched my head, I realized my previous birth's knowledge. If you happen to disallow me to be at your service, I'm going to give up my life in front of your feet but in any case never am I going to go back home".

That way Siddhaiyya expressed his devotion with all politeness and tears rolled down his cheeks. Then Swami said, "Siddha! Whatever I've told you for your benefit, seemed not desirable to you. That Siva Yogam is tough for even the Gods. It needs lot of efforts to make the monkey kind of wandering mind to focus and to regulate the different kinds of winds flowing in our body. For people who can do so, they might succeed in achieving the 'Para Siva Yogam' but for a young child like you, is it not too difficult to achieve that? Devotees who leave food and sleep, who control all their senses (Indriyas), hide the 3

Gunas, burn out the attachments, detach themselves from infatuations on others' wealth and others' wives, burn the wood called 'desire' with the fire called as 'knowledge' and always remain meditating on the Guru; such devotees may achieve success in Siva Yogam, but how can you kind of young child achieve such a difficult feat?"

Siddhaiyya felt that even after showing his unyielding devotion, swami didn't get convinced; he felt very sad, cried aloud, held Swami's feet with his hands and started murmuring within himself "I should now leave all attachments with this body. When my Guru doesn't have faith in me, why should I live?" Slowly he grasped some breath and replied to swami, "Father! It's only for you those Saints and Monks do penance in forests, those Kings and Brahmins remain submerged in you and attain Salvation. I may not be as great as those people. I may be devoid of qualities, I may be ignorant. But Swami! For you it's not impossible to turn me into a wise man, bestow me all good qualities. Father! Out of all these devotees who have taken shelter under your grace, why have I only become an odd man out? If you kind of all-knowing divine saint abandon me, then who else in this world would support me, wipe my tears and bestow me that divine wisdom?"

Speaking such words out of extreme pain and devotion, he held Swami's feet tightly and sat silently there without leaving Swami's feet. Seeing his extreme, unfathomable and unyielding devotion Swami's heart became filled with love and affection. Swami said, "Siddha! Don't cry, don't be sad" and Swami made him calm down. But Siddhaiyya was still doubtful whether Swami would accept him or again ask him to go back.

Chapter 47

Brahmopadesam to Siddhaiyya

In his Test when Siddhaiyya passed with flying colors, Swami thought within his own heart, "Aha! What a level of devotion! In this world there are many devotees but such a pure hearted, such a serene natured, such a person having so much of keen interest in Guru Bhakti, is not visible anywhere to my eyes. Many of my devotees have worshiped me and got my grace, but such a devotee possessing calmness, composed nature, etc. has never been seen in my life so far".

With those thoughts of Siddhaiyya who touched his heart with his devotion, Swami became extremely graceful on him and took Siddhaiyya near him and patted him with affection and said, "Siddha! You don't fear. Don't be sad. Look at happiness and sadness equally. Son! Sit in 'Padmasana' posture now". That marked the beginning of his training under the supreme master – Veerabrahmendra!

Swami then wiped his face with his hand and smeared sacred ash on his forehead, wrote '*Pranavam*' (OM) on his tongue, positioned his backbone and head straight and then said, "Son! Now you leave all your worries. I'll convert your body of flesh (*Mamsa Pindam*) to a body of divine sound (*Mantra Pindam*)".

Then Swami spelled the following divine Mantra in his ears, "*Om Hreem Kleem Sreem Namah Sivaya Sri Veera Brahmendra Swamine Namah*!"

Then Swami said, "Son! Listen to me carefully. Whatever target I'm going to show you, stay focused on it and experience the divine bliss. Siddha! You are not a common human being; you are the all knowing Lord Sarveshvara! So, see the '*Antar-Lakshyam*'. Son! When you see the target (*lakshyam*) you should control your wandering mind and stay focused on the '*Param Jyoti*' (Divine flame) which you are seeing. This way you can enjoy the divine unlimited happiness".

Swami reassured Siddhaiyya saying, "You are safe here in this Mutt, leave all your fears apart". Then Swami went inside the Mutt for doing worship.

Chapter 48

Qualities of a True Disciple and a True Guru

Siddhaiyya addressed to Swami as 'Sad-Guru Chandrama' and asked, "Swami! How should a disciple of a Sad Guru be?"

Swami answered, "Son! Listen to me carefully. A Disciple who is interested to do service to a 'Sri Guru Murty' should possess the following qualities - faith, belief, devotion (guru bhakti), peacefulness, calmness. He who is very meticulous, who fears from doing sins, who sacrifices/dedicates all his Karmas and their results to his Guru, who never expects fruits for his deeds, who remains unattached with this world of Maya, who always takes pleasure in singing the glories of his Guru and who always keeps meditating upon his Guru is a real disciple. He should have desire for salvation, should destroy the seed of ignorance (*agyana*), and should give up - ego, attachment, infatuation, pride of one's own body, attraction for wealth, anger, greed, lust, and jealousy kind of bad qualities. He should follow a non-dualistic approach (Advaita) and should consider his Guru as everything. Such a devoted student gains the eligibility to become a real disciple, and he always dwells in the divinity of his Guru".

Siddhaiyya asked, "Swami! A disciple should possess all those criteria which you stated to become a true disciple. But then what are all the qualities an ideal Guru should possess?"

Swami replied, "Son! An ideal Guru is one who follows Justice, who understands Dharma and follows it strictly, who has affinity for good deeds, who is devoid of pride, infatuation and ego, who remains unmoved and unaffected with insult and flattery, who has compassion for all living beings, who is inclined to do service and favor to all, who has no discrimination and is not partial; such a master can be considered as a true Guru".

To swami's explanation Siddhaiyya smiled happily and further asked his doubts, "Swami, Sad-Guru Chandrama! In this world there are people who are wise & know many things and there are others who know nothing & are ignorant. Are all such people allowed to do '*Brahma Vicharana*'?"

Swami replied, "Siddha! Celibate, house holder, renunciant person, man, woman, Brahmin, Shudra anyone can do 'Brahma Vicharana' when their mind gets firm towards god. Everyone is eligible for attaining 'Brahma Gyana'. Be it a child, an adult, an old man, a sick person, a woman, a low caste

person all are equally eligible. However the ignorant people are getting fettered in 'Maya' by thinking numerous absurd things like - I'm a sinner, I'm poor, I don't have resources to perform worship, I belong to low caste, I'm a woman etc. All these useless worries are not the attributes of the soul, and they are ignorant of this fact and are falling under illusion. To such people who are bit by the snake called 'Ignorance', 'Brahmagyanam' acts as a panacea and makes them come out of the self built darkness".

Siddhaiyya felt satisfied and further requested, "Swami! In order to get Brahmagyana from you I took your refuge. Father! Yesterday you had given a discourse to all other disciples about how to make our lives fruitful. I would like to listen and learn it again from you, kindly repeat the same discourse".

To his humble request, Swami smiled and started with the following sloka:

"भोगे रोग भयं, कुलेच्च्युति भयं, वित्ते नृपालाद्भयं, माने दैन्य भयं, बले रिपु भयं, रूपे जरायुर्भयं, सर्वं वस्तु भयान्वितं बुविनृनां वैराग्य मोह् भयं"

"It means, One who has desires for pleasures, has fear of diseases; one from high caste has fear of decline of their 'Jaati'; wealthy has fear of kings and thieves; respectful has a fear from scoundrels; powerful has a fear from enemies; beautiful has a fear from decline & old age; body has fear from death; like this wherever you see, everything has fear of something".

"Hence having the wisdom of the fact that this entire universe is ephemeral and renouncing this world under the effect of enlightenment is what is termed as 'one's life becoming fruitful'".

Swami continued, "Son! In this forest called infatuation/Maya there is a hunter called 'Manmadha (Desire/Lust)' who with the help of this nature binds the ignorant human as his prey. He makes his prey fall under the pits called attachments, lures him by throwing a bait called 'Wife' to attract him within his range, takes his bow called desire and an arrow called ego, hunts him and finally presents the hunted gift to the 'Yamaraja' (god of death). Therefore common human beings ignorant of these facts keep diving deep into the mirage made up of infatuation for wife and children and finally face lot many troubles due to all these cobwebs called as attachments. For such people who are enticed and shackled deep inside such cobweb called illusion; it's highly difficult to get disillusioned and attain salvation".

Swami concluded and said, "A realized wise man would remain aloof of all such attachments, considers himself just a witness of all the Karmas ('Nimitta Matra'), focuses his mind on the almighty, stays unmoved in the moments of happiness and sorrow equally, considers joy, sadness as related only to the body and not to the soul, lifts himself above all worldly matters and

attachments; such a person is said to have made his life fruitful, and he only attains liberation and gets permanent peace”.

Siddhaiyya became satisfied with the discourse and prayed to Swami and requested him, “Swami! In the most easy and understandable way kindly teach me ‘Sankhya, Amanaskha, Taraka Yogams’ and make my life blessed. First of all please teach me Tarakam”.

Chapter 49

Tarakopadesam and Pancha Mudras

Swami said, "Siddha! I already taught you '*Pranava Panchakshari mantra*', it's meaning, and its effect, right? Now I'm going to teach you '*Taraka Yogam*;' listen carefully with full concentration. One who desires of conquering their senses and 'Indriyas' by practicing Taraka, Sankhya, Amanaskha yogas should start with Tarakam first. So whatever 'Pancha Mudras' I'm going to teach you, you follow them keenly".

"Whatever Taraka yoga you are interested to learn, comprises of five 'Mudras' called '*Khechari, Bhoochari, Madhyama, Shanmukha, and Sambhavi*. While practicing them one would hear *Dasavidha Nadam* - 'Chitti, Chini, Ghanta (Bell), Sankha (Conch), Taala (Cymbal), Venu (Flute), Bheri (Bugle), Mrudanga (Drum), Meghanada (thunder)' kinds of sounds within himself. One who establishes himself in an undeterred way by winning over all the distractions using his knowledge; would realize the fact that he is none other than the supreme divine almighty himself. This is self realization which makes one disillusioned and makes clear the fact of 'Advaita' that there is no duality between soul and God. He himself is the supreme Lord and apart from him there exists nothing".

Swami continued,"Therefore, I'll teach you the procedure to see those Pancha Mudras, follow me carefully.

1. *Khechari*: - Khechari means focusing on the 'Bhroomadhya' (place in between the eyebrows) either by closing the eyes or keeping them open
2. *Bhoochari*: - Bhoochari means to focus the sight at the tip of the nose without shaking the eyes
3. *Madhyama*: - Madhyama lakshyam means to focus the sight in the middle of the nose portion and to concentrate inwards of one's self
4. *Shanmukha*: - Shanmukha means to focus the sight at the Bhroomadhya after closing the two eyes, two ears and two nostrils (using fingers)
5. *Sambhavi*: - Sambhavi mudra means to fix the mind constant, removing all '*Vikarams* (distractions)' by focusing inwards within oneself (*Antarlakshyam*)

Son! One has to practice all these 5 Mudras first, and then one should master the Sambhavi Mudra and remain firm while doing that. One can do this by fully eyes closed, or half eyes closed position. Doing this excercise and seeing

the divine 'lakshyam' within oneself is what is known as '*Taraka Yogam*'. These 'Lakshyam' are *Bahya lakshyam*, *Madhya lakshyam*, and *Antarlakshyam*".

Calling him affectionately - "Siddha", Swami continued, "You have learnt the methods of mastering 38 divine qualities. Those methods are nothing but Khachari, Shanmukha, Sambhavi which fall under 'Antarlaksham' category and 'Madhyama' which belongs to 'Bahirlakshyam' category. Hence, you practice them by sitting in 'Padmasana' posture & realize the 'Para Brahman' within your own self and become blissful".

"I would teach you 'Lakshya Triambakam' in detail some other time. Tomorrow we would go for visiting Northern places (*Desa-Sancharam*). Get ready for that tour early morning itself. On the way one of the devotee would ask me about the 'Lakshya Triambakam' then I would explain that concept in detail".

Having predicted that incident to Siddhaiyya Swami went inside the Mutt for doing worship.

Chapter 50

Discourse on Lakshya Triyambakam

Swami wanted to visit Hyderabad and hence he took his 'Sri Guru Peetham' and early morning itself he stepped out along with his disciples. On the way they visited many villages like, Mallepalle, Porumamilla, Kalasapaadu, Giddalooru, Kambham, Donakonda, Markapuram, Sarparao Peta, Guntur, and Mangalagiri. In all those villages he spent some time and received the greetings of many devotees of those villages. Then they reached Vijayawada where they all bathed in the waters of river Krishna, and then went up the 'indrakeeladri' hill to worship the Goddess 'Sri Kanaka Durga'. There they spent five days and then again started their journey.

Then they travelled through Eluru, Rajamundry, and Warangal and on the way spent their time clarifying the spiritual doubts of the villagers and the disciples. Then they reached Secunderabad and spent that night in the Nawab's palace. The next day they stepped out towards Hyderabad but before that they sent a message to the people of Hyderabad village about their trip to that place.

Hyderabad Viswa Brahmin group felt exceedingly happy to receive Swami and his disciples, they immediately arranged for a palanquin and a band. With the band playing nice musical notes, Swami was carried in the palanquin across the streets and across the markets and finally everyone landed in the house of a very learned Viswa Brahmin.

After having the dinner that learned Viswa Brahmin sat near the feet of Swami and asked, "Swami! I have one doubt which I put before many people but they all being theoretically strong but practically inexperienced, they could not clarify my doubt. You seem to me like none other than an incarnation of Lord Shiva himself, so I am sure that I would be able to get my query answered by you. So kindly be graceful on me and clarify my doubts".

Swami smiled and replied, "Son! I know everything about your doubts. Listen carefully. You wanted to know the details of 'Lakshya triyambakam', isn't it? I'll explain, listen".

Seeing the omniscience of the Swami, there were no bounds to the happiness of that Viswa Brahmin. With extreme and overwhelming happiness he said, "Father! Before I could open my heart and ask my doubts you yourself told me what doubt I have. I'm extremely happy".

Swami said, "Son! Listen. Since 'Taraka Yogis' depend upon practice, for them 'LakshyaTriambakam' is very important step. How that needs to be done, I'll explain that procedure now".

Then Swami turned towards Siddhaiyya who was doing 'Pada Seva' of Swami sitting near his feet and said, "Siddha! Here I'm going to elaborate all about 'Lakshya Triambakam', you also listen carefully".

Then Swami again turned towards the Viswa Brahmin and said, "Son! 'Lakshya Triambakam' is of three typs viz. 'Bahya Lakshyam', 'Madhya Lakshyam', and 'Antar Lakshyam'. Firstly I'll explain about 'Bahya Lakshyam'".

*--*Baahya Lakshyam*--*

"Listen! One should focus his mind constantly seeing at the tip of the nose. Sight should not be allowed to tremble. One can see 5 different colors up the nasal tip. From that nasal tip onwards, above at a distance of 4 fingers length there is 'Nailyam (blue)', at a distance of 6 fingers is, 'Dhoomram (grey/dusky)', at a distance of 8 finger length there is 'Raktimam (Red)', at a distance of 12 fingers is 'Peetam (Yellow)'. These five colors represent colors of five elements ('Pancha bhootam'). When the yogi observes these five colors, and lifts his head slowly upwards with a focused mind and focuses on them he would see a divine light. Then, if he closes all the 6 doors viz. his ears, nostrils & eyes with his fingers, and focuses his mind, he would hear a divine sound of 'Pranavam (Omkaram)'. Moreover he would also see a light comprising of colors of 'Navaratna (nine Gems)'. This is all about 'Bahya Lakshyam'. Now I shall explain you the other two remaining ones".

*--*Madhya Lakshyam*--*

"Madhya Lakshyam relates to focusing at the 'Bhroomadhyam' (Center of the eyebrows). When a Yogi closes his eyelids, doesn't allow eyes to tremble and focuses on the 'Bhroromadhya' area; he would find a micro-hole ('sookshma randhram') in the 'Bhroomadhyam'. When he enters his focus inside that microscopic pore, he would be able to see lightening, stars, illumination of sun & moon, colors of the five elements ('pancha bhootam'), Apart from this, he would be able to see infinitely extending sky, dark colored infinite sky, a sky resembling 'Kalagni' (fire), a brilliantly shinning 'Tatwakasam' (sky), a 'Suryakasam' (sun-sky) shinning with the radiance of billion suns. He would see the aforementioned 5 divine skies. The sight of these divine skies would make anyone experience an unlimited bliss and joy".

*--*Antar Lakshyam*--*

"Now listen about 'Antar Lakshyam'. As told earlier, the brilliance of sun & moon pervading across everywhere with a hue of five elements is visible as

the divine 'Jyoti'. This is experienced in the middle region of one's eyes. The two 'Amrutankuram' present within are of white and blue color. They remain in 'Vayu sthaana'. This way while practicing 'Taraka Yogam' one should not let the mind wander, and should control the winds within (Vayu). Due to that action soul (Atma) becomes united as one into the Supreme Being ('Paramatma')".

That way Swami explained the three 'Lakshyams' to that great learned Viswabrahmin. After listening and understanding the details of 'Lakshya Triambakam' from Swami, that Brahmin felt overwhelmingly blissful, and thanked Swami in many ways. Then everyone went to sleep in his house that night.

The next day Swami performed worship and asked all the villagers to come and take the sacred food (*prasadam*) and sacred water (*teerdham*). Entire village assembled at the 'Peetham' but some of them who were suffering from some '*Bhoota Graha Peeda*' fell on the ground unconscious. Everywhere there was chaos. Swami immediately got up from the Peetham, and took his silver stick in his hand and waved it in the air. That made all the fallen people regain their consciousness and they all felt very happy with Swami's miraculous deed. Everyone consumed the sacred food & water and returned back to their homes happily.

Every day Swami used to show many miraculous deeds which made everyone believe him as divine and converted many of them as his devotees. From the Viswa Brahmin the Nawab of that place came to know about the miracles and divinity of the Swami. Immediately that Nawab ordered his servants to take a palanquin to Swami's place and bring that Swami to his palace with all devotion and respect. Nawab's servants followed his orders and went to Swami's 'Peetham' with a palanquin.

FOOTNOTES

Although those Yogic methods have been presented here as it is, it is awalys suggested that these are practiced under the guidance of a master. Without the supervision of Yoga trained self realized Guru these Yogic procedures wouldn't yield proper results.

Chapter 51

Swami Lights Oil Lamps Using Water

Sri Swami while seated in 'Padmasana' position was giving discourses to his disciples when the servants of the Nawab came inside and saluted him saying 'Salam!' and said, "Swami! We aren't aware of the reason but our Nawab has invited you to his palace. Kindly come with us".

Swami agreed to their request and went inside, took his bath, did afternoon 'Sandhya Vandanam', ate the lunch, took some rest and then got inside the palanquin sent by the Nawab. In sometime Swami reached the Nawab's palace.

Nawab's servants went running inside and gave the news of Swami's arrival to Nawab. Hearing that, Nawab immediately got down from his throne and ran outside to receive Swami. Nawab with folded hands said, "Swami! Please take your seat" and offered him a nice seat. Then Nawab with full devotion prayed further "Sire! With you stepping inside my palace, my entire dynasty has become sacred with your divinely presence. Swami! We heard that you possess divine existence and powers. Because of the blessings of you kind of heavenly souls only my kinds of people remain in bliss".

To his sincere prayers Swami replied "Son! Everything in this universe is the form of Brahman and nothing else. Even the soul is pervading in all the beings hence Jiva (Soul) is also the form of Brahman. The way a pot of water is called 'pot of water' but when the same water is is in an ocean it remains one with the ocean. Similarly people should see all beings as the form of the Brahman. Those who do so are also the forms of Brahman. Hence you are also the form of the same Brahman".

To Swami's beautiful; explanation of soul's oneness with Brahman Nawab became happy and requested Swami to fulfill one of his desire as follows. Nawab said, "Swami! I have a desire. If you could fulfill that, it would give me lot of happiness".

Swami replied, "Son! You need not explicitly put your desire in front of me. I already knew it well before; even before that thought came in your mind. Go and get a cup of water from any well of your choice, then bring it inside and pour in any of the lamps of your choice near the 'Peetham'. Or else, bring a brand new lamp, pour that water into it, put a wick and lit it; it would definitely light".

To that reply, Nawab became totally startled and thought within himself, "Swami put out his words exactly in the same manner as what I thought in my mind. He is a divine soul who knows the future. He is a divine incarnation beyond any doubt. But anyway I would do the same as what Swami has instructed and see what happens".

Having decided thus in his mind; he ordered his servants to bring a cup of water from outside, and ordered to bring a new and unused lamp. When they returned back with the instructed items, he carefully put that lamp near the 'Peetham', poured some water, prepared a wick of cotton with his own hands and immersed it inside the water. Then he sparked some fire and lit the wick with it. To his surprise, the lamp with water was shining with more light when compared to other lamps present nearby. Seeing this miracle, Nawab got filled with extreme happiness and was totally satisfied.

Then he came near Sri Swami and Siddhaiyya who was doing the '*Pada Seva* (service)' to his Guru, did lot of service and with folded hands prayed, "Mahatma (High souled one)! I heard that you are knower of the future and an incarnation of the Lord. It has been proved by you when you correctly guessed my inner desire before I could express it. How can a common man do so if he is not a divine soul? I have a request for you; kindly tell the future of my Kingdom".

To his request Swami started telling the 'Kalagyanam' to that Nawab.

Chapter 52

Swami Preaches Kalagyanam to the Nawab

"Dear Children! To this world which is diving into the ocean of sins, I would come as 'Sri Veerabhoga Vasantaraya' for uplifting the 'Dharma' and to punish the sinners. But before I arrive, there would be many calamities seen on this earth. They are,

1. Near 'Kashi' city, in 'Gandaki' river 'Salagrama' stones would dance. Those stones would speak with the people

2. Goddess Lakshmi would come behind me to my place.

3. Goddess Mahalakshmi would make others cry

4. Devotees staying near 'Prayaga Teertha' would remain alive and would not be harmed

5. People would sell out Goddess Saraswati

6. In the future, 'Moosi' river would bring flood and wipe out your city of Hyderabad

7. Subsequently your both heirs would re build the city and develop it

8. All the forests within your kingdom would bear good fruits always

9. Devotees would reside/take refuge in grave yards

10. All small villages of today would become big cities

11. Power/glory of 'Chandramati Devi' would decline

12. 'Chirukurti' village would become a big city

13. Calamities would arise in 'Uppu Maaguluru' place

14. Goddess 'Addanki Nancharamma' would speak to people and would tell them divine secrets

15. River 'Kaveri' would bring floods

16. 'Amrutam' (Ambrosia) would emerge out from ocean. That's one of the indications of my arrival as 'Veerabhoga Vasanthavatara'

17. In 'Sri Ranganayaka's temple words of golden value would be heard

18. Women would indulge with other men in relationships

19. The wise 'Rajayogis' who have had self realization would get my 'Darshanam'

20. People having demoniac qualities would behave rashly and talk harshly with people

21. In 'Suvarnamukhi' ten high souled (Mahatmas) great saints would be born. That time in 'Nayudupeta' village all treasures would vanish

22. in future, days would come when 'Gold' would not be found even as small as the size of a pearl. Gold would completely vanish from earth. 'Peetal' metal (*Which looks yellowish like Gold but isn't that costly*) would then be used in place of gold. 'Peetal' which has no significant value at present would become equal to Gold in cost

23. Eastern places would adopt newer ways of living and would become extremely poor

24. People with good character and qualities would reside in 'Kondaveeti' borders

25. 'Bangladesh' would be digested by the ocean and all life would get wiped out

26. Twenty five sisters would come forward and perform 'Durga Kalyanam'

27. In 'Konkana' place, people would become eligible for salvation (Moksham) by the grace of cows

28. In Kerala, Karnataka, Maharashtra and western states, the one who would know me would get salvation under my grace

29. People would marry without considering 'Kula' and 'Gothram' systems. Varnashramas would not be followed by them"

"Like this many strange things would happen till I come back. So, always keep doing good and remember me always. You would remain happy throughout your life. Also your progeny would remain in comfort and solace".

Like this Swami preached few more divine secrets to Nawab and said that he wants to return back to his 'Matham'. Nawab expressed his gratification and did service to Swami and 'Siddhaiyya' that night and became a great disciple of the Swami. Swami blessed him and left his palace and reached the 'Matham' where the Viswa Brahmin who was versed in 6 shastras resided. The Viswa Brahmin did service to Swami's feet and showed all his respect towards Siddhaiyya and gained their affection.

The next day Swami left that place along with his disciples. On the way they stopped at newer villages and took rest there and again set themselves for their destination. This way after visiting many villages they came to 'Vijaywada'. There Swami spent five days in the Temple of goddess 'Durga' and delivered his services and worship to his favorite goddess. After spending 5 days in that temple they started again for their journey towards their destination.

FOOTNOTES

Kalagyana verse no. 5. Which says, "People would sell out Goddess Saraswati", is already happening. Studies, Education have become commercialized. We have hundreds of coaching centers, tutorials, and schools but none of them focus on quality education and upliftment of the students, rather they torment the students by selling education for high price.

Kalagyana verse no. 18. Which says, "Women would indulge with other men in relationships", is already happening. Nowadays hardly any marital life sustains itself till end. Extra marital affairs, pre-marital affairs have damaged the fabric of the married life!

Kalagyana verse no. 29. "People would marry without considering 'Kula' and 'Gothram' systems. Varnashramas would not be followed by them". This is also happening today. Love marriages, intercaste, inter-sect, inter-language, inter-religion marriages have become very popular today.

Chapter 53

Swami's Visit to Southern Places

Because the Nawab had shown extreme devotion and respect towards Swami and Siddhaiyya and gave them many gifts before letting them go; other disciples of Swami became envious of Siddhaiyya.

They discussed among themselves saying, "Siddhaiyya is nowhere in comparison to us in terms of devotion towards the Swami, Guru-Seva, Yoga practice, or anything else. But still he receives respect from everyone. Not even a single time someone cared to respect us. We all have to do something to make Siddhaiyya look inferior to us otherwise if the same trend continues, we will become useless".

Sri Swami overheard their discussion and thought, "Oho! So, this is the jealously feeling which these boys have on Siddhaiyya. Once I should exhibit Siddhaiyya's levels of Devotion and faith to these boys otherwise their pride would not subside". This way having decided to break their false pride and to show them the levels of devotion what Siddhaiyya possessed, Swami silently passed by without scolding them for their conspiracies. They tried many ways but couldn't bring any harm to Siddhaiyya or his stature.

Swami and his team then visited many places namely Tenali, Bapatla, Chirala, Ongolu, Nellore, Kala Hasti, etc. and kept wandering those places by making the people iterate about the divine. They reached Tirupati finally. In Tirupati, they visited all the Teerthas, and bathed in the sacred waters. They stayed in Tirupati for five days.

The next day they set themselves towards 'Cudappa' village and on the way while traversing through the forests they kept taking rest in between under some tree.

Chapter 54

Siddhaiyya Eats a Rotten Dead Dog

Sri Swami decided to break the ego and jealousy of other disciples and with his yogic powers created a rotten dead dog on the way they were traversing. That dog's body was decayed and many worms and insects were entering and coming out of it. Entire environment was filled with intolerable bad smell.

That bad smell was so intense that it was almost making the Swami's disciples suffocated at a distance of one mile. Due to that foul smell those disciples closed their nose, and were feeling very uncomfortable. They showed all signs of disgust through their facial and verbal expressions or actions.

But Siddhaiyya, who was above all happiness and sorrows and who was above all pleasures and pains; was unaffected. He was simply walking behind the Swami following his footsteps by doing Swami's *dhyana* within himself.

Finally all of them reached near the dead dog. Swami ordered everyone to stop and stand there. Swami looked at all his disciples except Siddhaiyya and said, "Children! You all are winners of your senses, you all are from high caste families, you are devoted to your Guru, and you all have firm devotion & determination. Those were the words which you people spoke among yourselves few days ago, and I overheard your discussion. You all are envious of Siddhaiya's 'Guru Bhakti'".

Swami continued, "If you all are really so devoted to your Guru, if you all think that you would never deny your Guru's order or instruction; then you all should eat that dead Dog raw right now without any hesitation".

To such an unexpected 'Guru Seva' those disciples remained startled and thought within their own heart like, "This extreme foul smell is so intolerable to my nostrils that I want to go away from this place. But Swami ordered us and made us stand here. This intense smell is itself disgusting then how can I imagine myself in my weirdest dreams even of eating this Dog? I can't even dare to look at that Dog. If I don't follow Guru's order I would become *Gurudrohi* (Betrayal of Guru); but if I follow his order death would be easier than swallowing that disgusting dog. Both ways I'm trapped".

Having thought alike among their hearts they looked at each other and then looked at Swami and stood in front of him with heads down.

Swami questioned them, "Children! What happened to you all? Why are you standing so silent? What happened to your intense Guru Bhakti?" To

Swami's question they didn't have any answer and stooped their heads down. At that time Siddhaiyya spoke to Swami, "Sri Guru Saarvabhouma! I'm like the dust of your feet; I have already dedicated my body, mind and soul to your lotus feet. This disciple of yours is always ready to jump and die if you order me to jump in burning fire. The instruction what you gave to my brothers; I'm ready to follow and complete that task If your complete blessings are there then what difficulty is there in eating this dog? Swami! Kindly allow me to do that".

Swami felt happy to see such a tremendous devotion and said, "Dear son! I'm not unawre of your devotion and determination. So, go and eat that considering it equal to Ambrosia". Saying those words Swami pampered him by patting and rubbing his back.

Siddhaiyya fell on Swami's feet, took his blessings and went near the dog. He sat calmly beside the dog and took the crippling and crawling disgusting insects which were coming out of the dead body with both of his hands filling the palm and said, "*Etat Sarvam Sri Veera Brahmendraarpanam*" and ate it as like as someone eats cashew nuts blissfully. There were no signs of disgust on his face. He was blissfully immersed in his Guru-Dhyana and ate that dog completely without even leaving any traces; one could find neither any flesh any insect as left over.

Other disciples stood like statues without having any signs of life in them. After completing the feast, Siddhaiyya got up and touched the feet of the Swami. Swami blessed him saying, "*Chitta Suddho Bhava*" and turned towards the other disciples and said, "Children! Did your doubts on Siddhaiyya's devotion and determination get answered with this incident? Or still you have something to test him? What do you think about Siddha? He is perfect n Guru Bhakti, Guru Seva. His levels of devotion are boundless and immeasurable. Out of all the people who have faith in me and are devoted towards me, this Siddhaiyya is the foremost and topmost among them. Didn't you see a spectacular example of his devotion just now? Do you still hold jealousy for him?"

Those disciples understood the supremacy of Siddhaiyya and accepted their stupidity. They unanimously praised and prayed to Swami and Siddhaiyya. Then all of them moved again on the road theough the forest where they found a huge banyan tree and thought of taking rest under it for a while.

Siddhaiyya sat near the feet of Swami and requested him saying, "Swami! Kindly teach '*Sankhya Sootram*' to me and make me blessed with that knowledge". Swami replied, "Son! In sometime a strange happening is going to be seen. So this is not the right time for that discussion. I will teach you that once

we are in our ‘Mutt’. All of you take rest for now”.

As per Swami’s instruction all other disciples slept there but only Swami and Siddhaiyya remained awake discussing other things.

FOOTNOTES

Ideal disciples of olden days used to live as per the orders of their Guru. Although possessing such high levels of devotion towards a Guru used to bring certain negative experienced in their life, yet the one, who used to consume the negative experiences considering them as elixir with undeterred devotion for the Guru, used to gain unparalleled name, knowledge and finally used to reach Salvation by the grace of the Guru.

Siddhaiyya shows his exemplary levels of devotion and becomes a role model for others to follow.

Chapter 55

Swami Cures Leprosy of a Brahmin

The banyan tree under which Swami and his disciples were taking rest, near-by under another Banyan tree a Brahmin suffering with Leprosy was resting in his wife's lap and was praying to the God saying, "Hey Lord of the Lord! Hey Sriman Narayana! Hey well wisher of miserable people! I'm in agony and praying you. Kindly erase my sufferings, or merge me soon in yourself. Hey mother Sridevi! You are the mother of all; how can you see your son's sufferings, O kindest of all mothers? Mother! I know you as the most compassionate one. Either persuade my Lord to take pity on me or take my life away. I'm unable to tolerate this suffering anymore. Please be kind on me…please remove my pain…please listen to me, my mother!"

That way he was weeping and praying to the goddess of the world. Then he looked at his wife's face and said, "Priye (dear wife)! Even when my blisters vomited blood and pus, even when my body emanated bad smell, without even a single sign of disgust on your face, you always carried me on your back to all the sacred places of pilgrimage. You have taken all the pains for my sake. But because of the great sins of my previous births I am undergoing this hellish life now. My beloved! It's only for my sake you are also undergoing unspoken sufferings. My pains are visible to the eyes, who can see your sufferings which are not visible? You don't get food to eat timely, you are wandering in all the sacred places taking me on your back, you being of a slender and tender body bearing my weight on your back without reporting your pain to me or anyone, you don't get proper shelter to stay, you don't have good clothes as well. I can't see your sufferings anymore! Scriptures say that it's the *dharma* of a husband to protect his wife from all miseries and difficulties. But here I'm your biggest misery, your biggest burden. '*Bharta*' means one who shields, sustains and gives shelter. But here you're fulfilling the duties of a husband as a caretaker. I'm the cause behind your sufferings. It's better if death comes to me". Having spoken those words in pain and distress, he became senseless in the lap of his wife.

Feeling his words and seeing his pathetic condition that chaste Brahmin lady couldn't get any other option except for bursting out in tears. She cried aloud and seeing her husband's wounds emitting blood, pus and seeing flies and mosquitoes sitting on them, her tears kept rolling down like a river. She took her garment (*Saree*) and wiping off the tears of her husband cried and

tried to bring her unconscious consort to consciousness, "Swami! Natha! Get up. Why do you feel bad thinking that I would despise your body? Why do you think I would feel troubled doing service to you? Even if I remain in troubles and you remain in bliss then also my happiness would lie in your happiness. If you die, wouldn't my life become useless? O Lord of my life! Why don't you open your eyes? Since it's time for food, due to hunger you are unable to respond or open eyes and look at me. Ayyo! (*Ayyo is a typical word in south Indian languages of expressing one's inability or shock*) your mouth is getting dried up. Even there is no water nearby. Ayyo! What to do now! Oh God! With all your kindness and merciful nature, please come soon and cure my husband. Hey all Gods, Monks, Saints, and realized souls! Can't any one of you remove these miseries of my soulmate? O Trinity, O Ganesha, Kartikeya, O Ashwini Kumara, can't anyone of you show sympathy on my husband? Ayyo! Seems nobody exists to listen to my prayers and take pity on me. Hey Paramaeshwara you are the only savior for all creatures. My mouth is drying up, I've lost all my energy, and I'm too tired to pray you anymore. You only can save us".

Thus spoke that Brahmin lady and became senseless and slept. Her prayers and cries were overheard by Sri Veerabrahmendra Swami. Swami said to Siddhaiyya, "Siddha! From the moment we came here we could hear some cries of a man and a woman. Those cries and prayers were audible till now. But all of a sudden it stopped. Do you have any idea what could be the reason behind this?"

Siddhaiyya replied, "Gurudeva! When we came here, you said within an hour some miracle is going to happen. What is there in this world which is not known to you?"

Swami gave a broad smile and said, "Son! Wake all your brothers up; we would go to that place where from those cries were heard."

Siddhaiyya took all other disciples along with and together with Swami they all reached the place where the Brahmin couple lay unconscious.

Swami addressed the Brahmin lady as Mother as said, "Amma (Mother)! O great chaste lady! How have you fallen unconscious? Get up!"

Swami's words made her gain her consciousness and she opened her eyes. Took her husband out of her lap and made him lay aside, she stood up and fell on Swami's feet. She prayed, "Swami! You seem to be none other than the 'Parmatma'. You have taken pity on our condition and came here to help us. I am not in a position to tell you our miseries and the reason behind our sufferings. My mouth has dried up for the lack of water and due to hunger my

words are not coming out".

Having expressed her inability for telling their condition to Swami she again fell down due to weakness. Swami took one fruit from his bag and said, "Mother! Please have this fruit and fulfill your appetite first and then you can narrate your pain points to me".

That lady took that fruit from Swami, looked at her husband's face, turned her face again towards Swami and said, "Swami! In this world a wife's happiness lies in his husband's bliss. How would I be able to eat this fruit when i see that my husband is unconscious due to hunger, thirst, and pain of leprosy? You are the all protector Lord. You should first protect my husband and then only you should protect me"

Saying those words she again lost her consciousness and fell down. Swami felt extremely moved with her devotion towards her husband. He approached near the Brahmin suffering from leprosy. Swami touched his body from forehead to his feet with his divine palm (*Amruta Hastam*) and to the surprise of everyone, his leprosy vanished totally and not even the signs of it were seen. Not only that he was cured of leprosy, but his body got filled with immense energy and power also. He became youthful and energetic.

That Brahmin didn't believe his eyes for this miracle, and repeatedly touched his own body with his hands to feel that he was freed from that disease. Finally he believed his eyes, and fell on the feet of Swami, and again got up and sat near his wife who was lying on the ground unconscious. He took her head in his lap and patting on her cheeks (trying to get her into consciousness) said to her, "Kanta! Kanta! Get up. Open your eyes my dear. See! Someone who seems to be a divine incarnation has cured my disease. My body which was emitting out bad smell due to the blisters and wounds is emanating good smell now. My body which seemed to me like it would collapse and die soon, is now filled with energy and I'm feeling youthful with this. Definitely in our previous births we would have possessed some great merits for which today I have been relieved of this painful life. Common, getup; we should worship this great godlike saint.

She gained her consciousness and saw her husband freed of that disease, felt extremely happy and asked her husband to fall on Swami's feet. She also touched Swami's feet and sat with folded hands. Swami blessed both of them saying, "आयुरारोग्य ऐश्वर्याभिवृद्धिरस्तु. शीघ्रमेव सुपुत्र प्राप्तिरस्तु. शीघ्रमेव सर्व विध्यप्राप्तिरस्तु." (Means, May you be blessed with health, long life, and May your wealth increase. May you beget son soon. May you get all knowledge soon)

After blessing them Swami addressed the couple who were still fallen on

the feet of Swami and said, "Children! Get up. What's your native place? Which caste you belong to? For how many months this disease was troubling you?" To Swami's queries, they both stood up and with folded hands answered, "Swami! We belong to 'Pushpagiri Agraharam'. We are Brahmins. This pious person who is my husband, suffered from this disease for the last 10 years. I have been wandering and visiting in all the sacred places of pilgrimage carrying him on my back. I had taken him and visited many *Vaidhya* (doctors), but all efforts were in vain. After that you became merciful on us and blessed my husband with health and strength".

Thus she spoke respectfully with folded hands pouring all her devotion on the Swami. Swami addressed that lady with a smile on his face, "Mother! The word 'Chastity' has got a meaning today with your selfless service and devotion towards your husband. Now go to your village and live happily".

That Brahmin lady replied, "Sire! 'Bhaktavatsala' (merciful towards the devotees), we would like to spend our lives in doing service to you. We would like to stay in your place as your devotees. Kindly allow us to go to your place along with you".

Swami smiled and said, "Mother! You are destined to bear a virtuous son. And your husband is destined to become the most wise and knowledgeable Brahmin in your village. He would be far more learned than any other Brahmin of your village. So go back to your village, don't waste your precious time".

To Swami's advice and prediction, they became happy and started towards their hometown, but their feet didn't allow them to move ahead, again and again they were turning back to have the sight of the Swami. Swami who was seeing all these and noticing the reluctance of their feet to step away from him, with a smile on his face, called them again, "Amma (mother)! I am noticing your reluctance to go away from me. Don't worry! In another few days I am going to visit 'Pushpagiri' village. That time I would come to your house. During my visit to your village a big disaster is deemed to happen, but you and your husband would not get affected. I will save both of you".

That chaste lady became pleased with Swami's assurance to visit their home and said, "Swami! Kindly preach us '*Para Tattvopadesam*' and make us blessed".

Swami replied, "Mother! I knew what you had in your mind. That's the actual reason why I called you back". Swami gave his divine '*Dwadasakshari Maha Mantham*' (a mantra of 20 syllables) as "*Om Hreem Kleem Sreem Namah Sivaya Sree Veerabrahmendraswamine Namah*" and said, "Children! Keep chanting

this divine 'Mantram' always. You would get all the kinds of prosperities on this earth. You would get virtuous children, wealth and everything on this earth and after your life you would get salvation with this".

To Swami's blessings, that couple got filled with immeasurable happiness, again and again saluted Swami touched his feet and happily returned back to their home.

With this happy incident all the disciples of Swami also became immensely happy. That Brahmin couple lived a blissful life thereafter and kept chanting that 'Mantram' daily and led a happy and blissful life.

Chapter 56

Peer Saheb Registers a Complaint

After the miracle of curing the Brahmin from leprosy and bidding them farewell, Sri VeeraBrahmendra Swami together with his disciples set themselves on the return path to their village 'Kandimallayya Palle'

Before reaching their village they had to pass through a village named 'Atlaata Palle' which was twelve miles away from 'Kandimallayya Palle'. Swami and team stayed in a temple to have lunch. From there they had bath in the 'Tungabhadra' River and went to the temple of his favorite God 'Sri Veera Bhadra Swami'. Swami performed Puja (worship) to the Lord 'Veera Bhadra' with '*Sahasranama Stotram* (1000 names)' recital. Then he did '*Karpoora Harati*' after doing other rituals like '*Dhoop, Deepa, Naivedyam*'. That night they spent in the same temple and early morning next day they resumed their journey and finally reached their home village 'Kandimallayya Palle'.

Few days later, one day Siddhaiyya addressed his Guru as 'Swami', and asked a question, "Swami! One who dies, does he have any rebirth or not?"

To his query on *Janma Rahasya* (Secrets of Birth), Swami replied, "Son! Everything emerges from a minute seed. After taking birth, the human gets inside the blanket of 'Maya' (illusion) and thinks that he is his body itself, he doesn't realize his true self and keeps developing attachment with his body, his relatives, worldly pleasures, comforts etc. and in this entire process he wastes his precious time & life in enjoying worldly pleasures. Finally when death comes, he leaves the body and falls into the vicious circle of births and rebirths due to his 'Karmas'. Only the one who gets *Janma Rahitya* (birthless state – Salvation) falls out of that cycle and finds eternal peace. So, to answer your question; apart from the ones who achieve 'Janma Rahitya', all others have to take births again after death. Hence one has birth after death and that's true".

Siddhaiyya asks further, "Father! You talked about the state of 'Janma Rahitya'. Could you please elaborate what is the nature of that state and how does one attain that?"

Swami foresaw someone's arrival and shortly replied to his query and said, "Siddha! The state of 'Janma Rahitya' can't be explained through words. However, I would discuss that in detail some other day. For now, just understand that the way a fried seed/nut can't give birth to a plant even if you sow it, irrigate it; similarly after reaching the state of 'Janma Rahitya' there can't be any further births. But learn it as a truth that one who hasn't attained that

state, he surely has births and rebirths further".

That way when Swami was answering to Siddhaiyya's question, a soldier from the Nawab of 'Cuddappa' entered the mutt with a message from the Nawab. The message read,

"Salaam (Salutations)! As per the complaint lodged with us, by 'Peer Saheb' of 'Mudumoola' village; you have taken away his son and converted him into Hinduism. As soon as you read this message, you should come to our palace in 'Cuddappa' and have to answer to our questions truly. Another option is; you should go to 'Mudumoola' village, meet 'Peer Saheb' and settle the things down.

In case neither of the options is followed; then you, your disciples, Mutt; everything would become history. - Cudappa Nawab"

Swami finished reading that letter and handing it over to Siddhaiyya said, "Siddha! Your father has registered a complaint against me in 'Cudappa' Nawab's court. He alleges that I have made you '*Matabhrasht*' by taking you away from your religion Islam and converted you into Hinduism. Hence the orders for me are to appear in the court of 'Nawab', answer his questions and accept the judgement what he gives. Son! For the same reasons many times, I and my sons have asked you to go back. But you were firm in your decision and stayed here. Did you see what your father did now?"

'Siddhaiyya' with folded hands pray fully said to Swami, "Sire! Why do you worry about this matter? On your behalf I'll go to the 'Nawab's court and return with success after give appropriate reply to him. Till the moment your blessings are with me, difficulties can't even touch me. Please allow me to go".

Swami said, "Son! I am not unaware of your courage, and capabilities. Go and return with success". Swami blessed him saying, "*Digvijayi Bhava*" and permitted him to go to the court of 'Cuddappa' Nawab.

Siddhaiyya touched Swami's feet and saluted him with devotion. Then he took the soldier alongwith him and set himself on the way to 'Cudappa'.

On the way that soldier asked a question to Sri Siddhaiyya, "By the way, why did you give up Islam and adopt Hinduism?" Siddhaiyya imagined the divine figure of his Guru within his mind's eye and thought in his heart, "If my Guru's divine grace remains on me I would transform all the Muslims of your village into Hindus". After thinking those words he smiled and then replied to the soldier, "Friend! Why do you bother about that, be fast and walk in front of me".

Siddhaiyya appeared to walk behind him but all of a sudden as if he vanished; with such a lightning speed Siddhaiyya left him behind and reached 'Cudappa' before the soldier reached.

In the 'Cudappa' place Siddhaiyya found Muslims and only Muslims eve-

rywhere. He went inside the market place which was full of Muslims and sat on the ground in a crowded place. Due to the divine attractive powers of Siddhaiyya and by the divine grace of Swami VeeraBrahmendra, all Muslims came near SIddhaiyya and sat around him. The entire village Muslims asked many divine secrets about the God. Siddhaiyya explained them many spiritual things and also taught them 'Advaita' knowledge (knowledge of Non Dualism). For two days Siddhaiyya kept wandering in the village markets and public places. Within two days astonishingly huge no. of Muslims of the village got transformed like Siddhaiyya taking interest in Hinduism. They applied 3 horizontal marks of ash on their foreheads, wore 'Rudraksha' beads around their neck, and wore saffromn clothes like 'Sanyasi' (renunciant). All of them looked like Siddhaiyya in attire and form.

Seeing all these transformations, Islamic Guru 'Kaazi' approached Siddhaiyya with anger and asked, "Hey! Are you a dweller of this village or an outsider? If you are a visitor then tell me whether you are planning to reside here itself or would leave this village?"

Siddhaiyya replied, "Sire! For some reason the Nawab of your place asked my Guru to appear before him. On his behalf I have come here. I am not going to stay here forever but I will not leave this place until my objective is completed".

Kaazi replied, "Oho! So you are the one who came from 'Kandimallaiyya Palle' village. You asked our person to walk in front of you and trickily somehow you reached here prior to him. You came here and transformed all the villagers like you. He believed your words and you vanished from his behind. He was searching for you. Good that you were identified. Good! Stay here only".

Kaazi directly went to the palace; stood in front of the Nawab and greeted him, "Saheb. Salam! Two days back the one who vanished from the eyes of your soldier whom you sent to 'Kandimallaiyya Palle'; that thief is found now. Not only he adopted Hinduism some years back; but also he has transformed many of our 'Sahebs' like himself into Hindus. You should bring that rogue to your court and give necessary punishment. If you don't stop him now, I'm afraid; there would be no one left as Muslim in our village".

Judging the criticality of the message Nawab immediately sent one of his servants to Siddhaiyya's place and asked him to bring him to the court. That servant of Nawab spoke to Siddhaiyya and said, "Sir! For some reason our Nawab wants you to appear in his court. Kindly come with me right now". Siddhaiyya accepted his request and went with him.

Chapter 57

Power of Siddhaiyya's Spiritual Energy

Sri Siddhaiyya appeared in Nawab's court and stood there without doing 'Salam' (without saluting/greeting) him. Nawab got filled with anger and his ego got hurt with Siddhaiyya's indifference.

Nawab thought within his mind, "How arrogant this person is! I'm a Nawab and he is just a common man. He didn't greet or salute me. That's disrespectful to me and my position. He is standing like a statue rotating the beads of 'Rudraksha' rosary in his hand and seems like thinking something else. He seems as if his mind is elsewhere".

Nawab in order to break the silence asked Siddhaiyya, "Are you from Muslim caste or do you belong to Hinduism? Seeing the outfit of yours you look like an acting fake Sanyasi. What is this Sanyasi attire for?"

Siddhaiyya replied, "Son! Whatever I'm looking like, is neither fake nor acting. I would tell you what actual meaning of acting is. Listen! In this world there are eighty four lakh species. In all those births a soul does nothing but acting. *Veshadhaari* (One who enacts a role), is the soul. And this entire world is a stage. Instead of realizing one's true self, a soul, under the influence of Maya (Illusion) thinks as if this world and worldly things are eternal. He marries, and lives with his wife and children who are his fellow actors and thinks that is it, that is life, and that is everything. The moment when we come out of our mother's womb, whatever role we play; all are just for name sake but not real identification of character of us. We have a divine existence, and that true self or true character of ours has to be understood by us. And this is what the instruction of the Swami 'Sri Veera Brahmendra' who resides in my heart".

To Siddhaiyya's words which seemed so complex to understand to the Nawab; Instead of recognizing Siddhaiyya as a wise man he angrily said, "What Man! You seem to be having all bad qualities talking so rudely to me explaining me some strange things. You didn't even care to respect me. I have seen many people so far but such a disrespectful person like you were never seen by me till date".

Siddhaiyya said, "Dear Sir! Long back itself I had offered and sacrificed my six bad qualities as gift at the feet of 'Jagadguru Virat Potuluru Sri Veera Brahmendra Swami'. I heard that you had called for my Guru here for some reason. On his behalf I have come to your place. Tell me, what's the matter?"

Nawab thought in his mind, "First I would know some details from him and then I must also punish him for his rudeness". And Nawab had the following conversation with him.

Nawab: "What's your name?"

Siddhaiyya: "My name is 'Siddhaiyya'"

Nawab: "Which caste do you belong to?"

Siddhaiyya: "I belong to 'Doodekula' Caste of Muslim family".

Nawab: "If that's the case, your father told me that you left your religion and went to 'Brahmam Garu'. Is that true?"

Siddhaiyya: "Sir! 'My' religion, 'your' religion, 'their' religion; like this we may have created many religions but God is only one. Am I not correct? A tree may have many fruits but seed from each fruit would give birth to the same tree. We may have many bodies, many creatures, but soul within all of them is only one (*N.B: - Here Siddhaiyya is talking a great thing. We usually think that there are many souls but as per Advaita (non Dualism) we all have one soul and thet is essentially the supreme God himself. We all have a divine existence which we don't recognize due to the blanket of Maya. Siddhaiyya has pointed out a beautiful and core aspect of non-Dualism*). Hence, in order to get the divine knowledge of the Supreme God, in order to attain realization, I considered Sri Veera Brahmendra Swami as Lord Parameshwara and became his disciple".

Nawab: "Oh! So that's the reason behind your pride and arrogance for which you didn't even care to salute me. Even great saints and great people who visited me; all of them did 'Salam' to me. What's the reason behind you not doing 'Salam' to me?"

Siddhaiyya: "Sir! Now I understood. So this was the reason why you were so angry with me till now. Listen! The reason why I didn't do 'Salam' to you is because the power of my salutation isn't tolerable for anyone on this earth except for one person. Only my Guru Sri Veera Brahmendra Swami has the power to tolerate the power of my salutation".

Nawab: "What is this strange thing? So you mean to say that you are such a divine personality. Is it? And you also mean to say that your Guru is also a divine soul, right? And I can't endure the power of your 'Salam'. What's this rubbish!"

Siddhaiyya: "Dear Sir! If I raise my hand and do 'Salam' to you; you and your throne will get burnt to ashes within a fraction of second. This is true. Please understand".

Nawab (lost his temper and said angrily): "There is a saying, "A dirty fish makes the pond dirty". The same way, apart from having abandoned Islam

and joined Hinduism, you converted many of our people into Hinduism; on top of that you are trying to fool us with your fake Hindu statements. It wouldn't be a sin if I punish you .You have deceitfully ran through some shortcut and reached our place duping my soldier. Your action of running away from my person is a punishable act and you should get punished for that. Apart from that your acts of transforming many of our Muslim people like you is also something for which you deserve punishment".

Nawab lost his temper and became wrathful. Siddhaiyya remained complacent and peaceful to whatever Nawab shouted. Siddhaiyya suggested in a gentle way, "Dear Nawab! You punishing me and I accepting that is fine. But I advise you that if you act on anyone without knowing the other person truly, you would get spoiled. Kindly don't ever lose your temper without knowing what the other person is!"

Siddhaiyya's words which were for the betterment of the Nawab entered as poison into Nawab's ears. He couldn't get any other idea on what to do with Siddhaiyya, and shouted at him saying, "You consider yourself as someone having divine powers. Can you show me your divinity? What will you do tell me?"

Siddhaiyya smiled and replied, "Dear Nawab! Bring a big rock. After that whatever I am going to do, you can witness that with your own eyes".

On Nawab's orders his servants went out and brought a big black rock. They placed it in the middle of a ground. Most of the Cudappa Dwellers who came to know about these proceedings gathered at the ground to see the miracle.

When everyone gathered there including the Nawab, Siddhaiyya steeped down and stood in front of the Rock. He looked at the Nawab and then again looked at the rock. Siddhaiyya remembered his Guru saying, "Jai Guru Veera Brahmendra Avatara! Jai Veera Bhoga Vasantavatara!" And then he lifted his left hand in air and saluted the Hard rock saying, "Salam!"

Everyone's eyes showed a panic stricken condition and remained open for what they had seen! The rock which was huge, hard and strong; got destroyed to small pieces, dust and powder with a great explosion.

Everyone who was witnessing that incident including Nawab remained shocked without any movement for quite some time. They seemed like statues or lifeless idols. Siddyaiyya turned towards Nawab and said, "Sir! This is the reason why I didn't salute you. Except for my Guru Sri Veera Brahmendra Swami, none other on this earth can absorb the energy of my 'Salam' or 'Namaskaram' (salutation). After seeing practically I hope you have understood

now what I earlier tried to explain you by words".

Siddhaiyya continued, "Just because my father lodged a complaint against me and my Guru; was it correct on your part to ill treat me and my Guru without knowing anything in detail?"

Nawab understood his mistake and started trembling with fear thinking of the possibility of Siddhaiyya issuing a curse on him. He thought within himself, "I didn't realize his greatness and talked unparliamentarily. I ill treated him and his Guru as well. I have seen many saints but this kind of person who has divine yogic powers was never there as one of them".

Thinking about his misdeeds he fell on the feet of Siddhaiyya and prayed in an apologizing tone, "Swami! Not knowing about your greatness I used many bad words on you. Please forget all my sins and kindly protect me considering me your own child".

Siddhaiyya took sympathy on him, held his shoulder with his hands and lifting him up from his feet said, "Dear Son! You have done no sin to me. In fact whatever words you used on me were like Ambrosia on my ears and not even a single bad word acted like poison for my ears. Your bad words seemed bad for you but for me they were like divine chants, my son! Remember that all these bad words work only till the bodily level but to the soul they can't cast any influence. People like me who see respect-disrespect, pride-shame, happiness-sorrow, Summer-autumn-winter, and love-hatred equally; they don't get affected or influenced with any of such emotions. One who can practice equality among all such emotions he can keep his mind in control which is otherwise like a monkey. When the wandering mind becomes our slave, gets handcuffed and remains under-control; then to that person this entire universe comes under his control. He becomes a divine spirit".

Siddhaiyya continued, "I am also like you. Whatever happened is all due to the grace of the Universal Teacher 'Sri Virat Potuluri Veera Brahmendra Swami' and his divine grace but I've done not even an iota of anything in this. Sir! Without churning the milk can you extract butter out of it? The same way my kind of Saints without being tested by you kind of peoples how can our divinity be revealed to the people? So, whatever you have done was a decision of the almighty and you have done no sin to me".

Nawab with folded hands said, "Swami! Kindly come with me to my palace, I want to offer my devotion to you".

Nawab took Siddhaiyya with him to his palace and on a golden 'Peetham' he made him seated. Nawab washed his feet and did all kinds of respect what people do to saints and then requested, "Swami! I request you to kindly bless

me with your grace and bestow me Salvation".

Siddhaiyya replied, "Nawab! I can't teach you the path to Salvation since I'm still a disciple and haven't got the order or permission from my Guru to do such things. Even then, if I do so, you and me both would become 'Guru-Drohi' (disloyal to the Spiritual Master) and would become sinners. If you really want to know the path to salvation, approach my guru Sri veera Brahmendra Swami. He would surely guide you through".

Nawab requested further, "Swami! Now I am losing interest in this kingdom. I may not be able to rule it properly now. Kindly take me along with you to your Guru and make me also one of his disciples. Also kindly request your Guru to give me Salvation".

Siddhaiyya replied, "Sir! Because of you kind of good rulers we saints are living in peace. You shouldn't come with me now. But I'll surely bring my Guru along with me to your palace when you can quench your entire spiritual thirst".

Like that Siddhaiyya comforted the Nawab's anxiety and stayed in Nawab's place for five days. Then the next day Siddhaiyya returned back to 'Kandimallaiyya Palle'.

FOOTNOTES

It's not a matter of astonishment to see a true disciple possessing such high levels of aura that with a mere salaam a rock breaks into pieces. Yoga trained body can do anything. A true disciple who follows his Guru's instructions with discipline, dedication, devotion and detachment with other worldly matters focusing his mind totally on his Guru's feet, gains such high powers. A yoga trained disciple's body becomes charged with spiritual energy. Due to that spiritual energy of his Chakras, he can do anything on his wish.

We have examples of such feats in our Indian history. Sage Agastya drank the entire ocean in three gulps to help Gods find the demons hidden under ocean. Sage Vishwamitra sent Trishanku with his mortal body to Heaven using Yogic powers. Sage Kapil reduced 1000 kings to ashes by uttering one sound 'Hum'. Indian history has many such examples of extraordinary saints. That shows the power of Yoga and a Yoga charged body!

Chapter 58

Sankhya Yogam Discourse to Siddhaiyya

One day when Sri Swami woke up from his 'Nirguna Samadhi', Siddhaiyya went near him and started pressing his feet doing 'Pada-Seva'. Siddhaiyya asked, "Swami! Sadguru Chandrama! Please tell me how did this entire universe take birth?"

Swami looked at Siddhaiyya and said, "I consider you as my *Gyana Putra* (Spiritual Son), hence I would teach you 'Sankhya Yoga'. This discourse on 'Sankhya' includes *Viswa Srushti*, *Pancha Bhoota Vimarsanam*, P*ancheekaranam*, and *Deha Tatwa Vicharana* in the very same sequence. Hence you should stay focused and listen to me carefully".

Swami continued, "This world which we see today has a story associated with its birth. Listen carefully. Before this entire universe originated, there was something which is beyond any limits, which is imperishable, which is without a second. That is called as 'Brahmam'. In that 'Brahmam' there is something which has the ability to create, this is also *Anadi* (without a beginning). That is called as *Prakriti* (Nature). Together with that *Prakriti* the aforementioned *Brahmam* together is called as *Eshwara* or *Avyakruta*. From the combination of Brahmam and Prakriti (who is called as 'Eshwara'); originated *Hiranya Garbha* (One having a Golden Womb) who created this entire universe. (N.B: - *Brahmam and Prakriti combination what he is talking is nothing but 'Ardhanareshwara' form of the same Eshwara (Shiva) as what our scriptures say*). From that 'Hiranyagarbha' 'Vaiswanara (Virat)' took birth".

Slokam: -

ब्रःमनोरव्यक्तान अव्यक्तान महतः |
महत्तोयमहन्करो पञ्चतन्मात्राणि ||
पञ्चतन्मात्रेभ्यो पञ्चमहाभूतानि |
पञ्चमहाभूतेभ्यो अखिलं जगत ||

Meaning: - "From Virat/Vaiswanara 'Mahatt' emerged. From 'Mahatt' emerged 'Ahankara' (ego), That 'Ahankara' (ego) mixed with the three 'gunas' (qualities) of 'Prakriti viz. *Satwa, Rajo* and *Tamo* and divided itself further as follows. It mixed with 'Satwa' quality of Prakriti and created *Gyanendriyas* (sense Organs), with 'Rajo' quality it created *Karmendriyas* (Motor organs), and with 'Tamo' quality it created their *Vishaya* (Subjects). Further, these 'Gyanen-

driyas' were accompanied by their owner deities and they created *Pancha Maha Bhoota* (five great elements). These are detailed as follows":

1. *'Sabdam' (sound)*: From 'Sabdam', whose Lord is 'Sadashiva'; 'Sky/Ether' was born
2. *'Sparsham' (Touch)*: From 'Sparsham' whose Lord is 'Eshwara', 'Air' took birth
3. *'Roopam' (face)*: From 'Roopam' whose Lord is 'Rudra', 'Fire' was born
4. *'Rasam' (liquid)*: From 'Rasam' whose Lord is 'Vishnu', 'Water' was born
5. *'Gandham' (Smell)*: From 'Gandham' whose Lord is 'Brahma', 'Earth' took birth

"Per the above mentioned way, 'Parameshwara' created *Sookshma Srushti* (Micro universe) and then decided to create Macro universe. The aforementioned *Pancha Maha Bhoota*, when mixed with each other one by one, that's termed as '*Pancheekaranam'*. Means divide the sky in two parts and make one of the parts as '*Samishti Bhagam*'. Likewise when all the other '*Bhootams*' (elements) were divided, the outcome was 25 '*Tatwams* (essences)'. Now, let me tell you what these twenty five *tatwams* were. They're,

1. *Gyana, Mano, Buddhi, Chitta, and Ahankara* are the five inner 'indriyas'
2. *Samana, Vyana, Udana, Pana, and Apana* are 'Pancha Pranams'
3. *Srotram, Twakk, Chakshu, Jihva, Pranam* are five 'Gyanendriyams'
4. *Vak, Pani, Padam, Gudam, Guhyam* are five 'Karmendriyams'
5. *Sabdham, Sparsham, Roopam, Rasam, Gandham* are 'Pancha tanmatras'

This body of the organisms is made up of the aforementioned 25 'tatwams'. This macro body is pervaded by the 'Jeeva' (soul) whose name is '*Vishva*'. Now I'll tell you the ruling deities of the aforementioned twenty five '*Tatwams*', listen!"

1. *Gyana, Mano, Buddhi, Chitta, Ahanaram*; these 'tatwams' are ruled by a '*Ksetrapalak'* called, '*Chanda*'. And the owning deities are Brahma, Vishnu and Rudra.
2. *Samana, Vyana, Udana, Pana, and Apana* which are '*Vayu Panchakam*' are ruled and owned by 'Vijaya', 'Jaya', and 'Visannrushna'
3. *Srotram, Twakk, Chakshu, Jihva, Pranam*; these are '*Agni Panchakam*' and to them 'Astha dik' (eight directions), 'Vayu', 'Surya', 'Varuna', and 'Ashwani Devatas' are the rulers and owners
4. *Sabdham, Sparsham, Roopam, Rasam, Gandham* are '*Jala Panchakam*' and these are ruled as well as owned by, 'Adishakti', 'Ichcha Shakti', 'Kriya Shakti', 'Gyana Shakti' and 'Para Shakti'
5. *Vak, Pani, Padam, Gudam, Guhyam* are the '*Prudhvi Panchakam*' and these

are ruled and owned by 'Agni', 'Indra', 'Vishnu', 'Brahma' and 'Mrityu'

"Now I shall tell you details of *Deha Trayam* (Three types of Bodies) which are - *Sthoola Deham* (Gross body), *Sookshma Deham* (Subtle Body), and *Kaarana Deham* (Causal Body):

The body which is constituted of these twenty five elements is called as 'Sthoola Deham' (macro Body). Five 'Gyanendriyas', five 'Karmendriyas', five 'Pranams', and 'Mano Buddhi'; these 17 constituents form the 'Sookshma Deham' (Micro body). This 'Sookshma Deham' is also known as, '*Linga Deham*' or '*Linga Shareeram*'. Both these 'Sthoola Deham' and 'Sookshma Deham' work together".

"If there is a smoke and fire is not visible then also the reason for the smoke is the fire itself. The same is of the form of *Agyanam* (ignorance) and this Agyanam forms *Karana Deham* (Causal Body). When one says, 'I am ignorant', his ignorance becomes visible. This 'Agyanam' is only termed as 'Karana Shareeram'. And only from that 'Agyanam'/'Karana Shareeram'; these 'Sthoola Dehams' are being formed. I'll explain how".

Slokam:-

अज्ञानाद अविवेकः अविवेकारभिमानः
अभिमानाद्रागाद्रयः रागादयः कर्माणि,
कर्माणि शरीरापरग्रहाणि

Meaning: - "From ignorance, foolishness takes birth. From it 'I, me and myself' which is *Abhimanam* (ego/pride) takes birth. This ego generates lust and anger. Due to lust and anger the *Jeevatma* (Soul) gets involved in many kinds of 'Karmas' and gets trapped in the net of 'karmas' (actions) and keeps oscillating between birth and death again and again, suffers and remains unhappy. Till the time this 'Karana Deham' known as 'Agyanam' doesn't perish, there is no *Mukti* (salvation) for the soul. In other words, till the time one remains 'Agyani' (ignorant), his 'Karana Deham' ('Agyanam') remains alive, even if his 'Sthoola Deham' is dead and cremated. Since his 'Karana Deham' is alive, it drives the soul to enter into another 'Sthoola Deham' again. This way the cycle of birth and death continues. But the moment this 'Agyanam' or ignorance is destroyed by the light of *Brahma Gyanam* (divine wisdom), it means his 'Karana Deham' is destroyed. So when he doesn't have a 'karanam' (Reason/Cause) for taking birth again, he is liberated".

Slokam:-

तधाविद्वान् ब्रःमग्यानाग्नि न कर्मबन्धं निर्गमैः

Meaning:-

"When a person acquires 'Brahma Gyana' his ignorance of 'Agyana' gets

destroyed. When there is no 'Agyana' he is liberated".

"Hence every human being should try to attain this stage to come out of the cycle of births and deaths, otherwise there is no escape".

Swami stopped for a while after telling the aforementioned details when Siddhaiyya questioned him, "Swami! With your divine grace and mercy you taught me 'Taraka Sootram' last time, and now you have beautifully explained me 'Sankshya Sootram'. But is this the end of 'Sankhya Sootram' or some more details are remaining to be told?"

Swami smiled and replied, "Son! I am pleased to see your thirst for learning it more. Listen then!"

Slokam:-

पञ्चैतानि, दसेन्द्रियाणि,

विषयाः, प्राणाषष्ट चक्रया, रागष्ठकरुधचतुषडूर्मुभिः,

साप्तानि तधतवः, नाडि, मण्डल,

मीशनत्त्रयः, गुणवस्थास्च तापत्रयं |

कोशा, पराच, तनुस्च शन्नतिकं तवानि जीवात्मना ||

Meaning:-

"These are the 96 'Tatwams' ; five '*Pancha Bhootas*', five '*Gyanendriyas*', five '*Karmendriyas*', ten '*Vishayam* (subjects)', ten '*Prana Vayu* and *Upa Prana Vayu*', six '*Shatchakram* (energy shells)', eight '*Ragam*', four '*Anthahkaranam* (types of awarenesses)', six '*Shadoorma* (hunger, desire, lust, sorrow, old age, death)', seven '*Dhatus* (metals)', ten '*Nadis* (Pulses)', three '*Mandalas* (nerve groups)', three '*Ooshanam*', three '*Gunam* (Satwa, Raja, Tamo)', three '*Avastha* (Jagrut, Swapna, Sushupti)', three '*Tapatraya* (Adhyatmika, Adhidaivika, Adhibhoutika)', five '*Kosam* (layers)'; all these constitute a pack of 96 *Tatwams*".

The body which is made up of these 96 'Tatwams', is known as *Jeevatma* (Soul) which maps itself with the 'I' identity. Know about this. Now I shall preach you 'Ghata Pramanam'".

-**GHATA VIMARSANA**-

"This '*Ghatam* (Sareeram/Body)' has a length of 96 fingers. It has a height of 7 feet, and 4 feet of circumference or width. This body has 33 Crore pores, intestines of 30 'Moorala' length (15 yards), 92 tunnels (joints), 206 bones, 1 heart of the weight of 8 'Phalam (24 tulas)', Blood of 40 'Phalams' weight, flesh of 360 'phalam' weight, ½ 'Sola' (seer/ser) bile juice, ¼ sola 'sleshma (phlegm)', ½ sola Semen. These are the constituents of the 'Sthoola Sareeram'.

This body is the form and cause of sorrow. And the feeling of "*I'm the body*" is ignorance in the 'Jeevatma'. But knowledge of the fact that '*I'm not this body - I'm the soul*' takes a person to *Jeevana Mukti* (Salvation)".

Thus Swami concluded his preaching on 'Sankhya Yoga' when Siddhaiyya's face started blooming with extreme happiness to realize all these secrests of one's body.

Siddhaiyya with immense happiness and gratification said to Swami, "Swami! Sadguru Prabhu! On the first day you preached that in our body Gods reside. In this disgusting body which is full of excreta, urine, blood, pus and other foul smelling substances, where do the Gods reside. Please explain!"

Swami replied, "Siddha! Son! In this body there are six energy shells (Chakras) viz. *Aadhara, Swadhishthana, Manipooraka, Anahata, Vishuddha, and Agneya*. Every *Chakra* (shell) has petals, seed sound, '*Lingam*', ruling deities, colors, energies, and one '*Hamsa*'. I'll explain you in detail. Listen to this carefully".

FOOTNOTES

The same 'Sankhya Yoga' was taught by Sri Veerambotlayya (Swami's childhood name) to his mother. There in Chapter 14 this Yogic theory is presented in brief, here it's presented in finer details.

Chapter 59

Swami Explains Shatchakra Yoga (Kundalini) to Siddhaiyya

Swami started preaching, "Son! Siddha! Listen to my words with devotion, about the '*Chidananda roopam* (Form of eternal bliss)'. Whatever I am going to show you, see it with a sacred heart. Even though sunlight falls on dirty, muddy and filthy things, then also the way Sun remains untouched (and doesn't get dirty), similarly the foul smelling matter of the 'Sthoola Deham', or the 'Kama Krodha' (lust, anger) kind of vices of the 'Sookshma Deham', or the 'Agyana' (ignorance), of the 'karana Deham' does not touch the Lord present within us. The great Lord always remains untouched by all these things even though he remains present within our body".

Swami continued, "One who does 'Sri Guru Seva' (service to his Guru) with devotion and analyzes or researches the wisdom from scriptures, he gains *Sookshma Drushti* (micro vision) with which he becomes able to see the God within his own body. I'll tell you that sequentially now, listen!"

*--**Shatchakra Niroopanam**--*

"Our body which is composed of five types of 'Tatwams', ten types of 'Nadis' and seven 'Dhatu'; contains 7 lotuses within it.

1. Out of them the first and foremost is '*Mooladhara Chakra*'. This 'Chakra' is situated near the anus. It is of 'Red' color and has 4 petals viz. 'Va', 'Sa', 'Sha', 'Sa'. It is of the form of consonant 'Na' (its 'Mantram' is 'Na'), and is of the quality of Earth ('Prudhvi Tatwam, Prudhvi Nilayam). It has four corners. Here 'Adhara Lingam' remains together with 'Iccha Shakti' (power of desire/will). In this 'Chakra' in 1 '*Ghadiya*' (=24 minutes) 40 '*Vidhadiya*' (1 Ghadiya = 60 Vighadiya), 600 times the 'Paramahamsa Japam' occurs. 'Lord Vinayaka' is the owning deity of this 'Chakra'

2. Second Chakra is '*Swadhishthana Chakram*'. It is situated at a distance of 2 fingers above the 'Mooladhara Chakram'. It consists of 6 petals and has 3 corners. It is of the form of 'Ma' consonant (its 'mantram' is 'ma'), is white in color, is of quality of water ('Jalasthanam/Jalatatwam') and is of 'Jihvakaara' shape and 'Pakshiakara'. It has 'Ba', 'Bha', 'Ma', 'Ya', 'Ra', 'La' named six petals. Here 'Guru Lingam' remains together with 'Kriya Shakti' (Power of action). In this chakra to Lord 'Brahma' 6000 'Paramahamsa Japam' (Chants) occurs in 40 Ghadiya and 40 Vighadiya timeframe. The owning deity of this

‘Chakra’ is ‘Lord Brahma’

3. Third one is ‘*Manipooraka Chakram*’ which is situated above the ‘Swadhishthna Chakram’ at a distance of 3 fingers. It remains near the ‘Nabhi’ (navel) coiled around the ‘Nadis’ (nerves). It shines like a ‘Mani’ (Gem) and has ‘Blue’ color. It is of the form of ‘Shi’ consonant (its mantram is ‘Shi’) and consists of 10 petals named ‘Da’, ‘Dha’, ‘Ana’, ‘Ta’, ‘Tha’, ‘Da’, ‘Dha’, ‘Na’, ‘Pa’, ‘Pha’. It remains with a great aura (‘Tejam’) and is of the shape of an eye (‘Netrakaram’) and of ‘Peethakakruti’. Lord ‘Vishnu’ is the owner deity (‘Adhishthana Devata’ of this chakra. Here ‘Shivalingam’ remains in together with ‘Gyana Skahti’ (Power of knowledge). This place is ‘*Agni Mudra Nadodhbhava Sthaanam*’ (It is of Agni symbol and the originator of ‘Nadam’ (sound)). Here 600 ‘Paramahamsa’ japam occurs in 6 Ghadiya and 40 Vighadiya timeframe

4. ‘*Anahata Chakram*’ is the next 4th chakra which is seated above the ‘Manipooraka’ at a distance of 10 fingers near the heart (‘Hrudaya Sthanam’) shines brilliantly with ‘Yellow’ color, consists of 12 petals and is the place of origination of all sentences (‘*Samasta Vakyodhbhava Sthanam*’). It is of the form of ‘Va’ consonant (its ‘mantram’ is ‘Va’) and has 12 petals by names, ‘Ka’, ‘kha’, ‘Ga’, ‘Gha’, ‘Inya’, ‘Cha’, ‘Chha’, ‘Ja’,’ Jha’, ‘Nya’,’Ta’, ‘Tha’. It is the place of ‘Vayu’ (‘Vayushthana’). It has ‘Tvageendriya karanam’ (It’s the owner of sense organ-skin / touch) and remains in the form of a ‘Lingam’ (Lingakruti’). Lord ‘Rudra’ is the ‘Adhishthana Devata’ (Ruling/owning deity) of this chakra and here ‘Chara Lingam’ remains together with ‘Beejashakti’ (seed power). In 16 Ghadiya and 40 Vighadiya timeframe 6000 ‘Paramahamsa japam’ occurs here

5. Next is ‘*Vishuddha Chakram*’ which remains seated above ‘Anahata Chakram’ at a distance of 12 fingers. It is of white color. This chakra has 16 petals namely, ‘A’,’Aa’, ‘E’,’Ee’, ‘U’, ‘Uu’,’R’,’Ru’, ‘Lre’,’Lree’, ‘Ye’, ‘Ai’, ‘O’, ‘Ow’, ‘Am’, ‘Aha’. It is of the shape of a fish (’matsyakruti’) and of the form of ‘Ya’ consonant (its ‘mantram’ is ‘Ya’). This chakra is ‘Srotra Sthanam’ and remains near the ‘Kantha Sthana’ (voice box/larynx). It is of the color of a ‘Flame’ (*Jyotivarnam*) and here the owning person is ‘Jeevatma’ (soul). It is ‘Saraswati Sthanam’ (Place of Saraswati/ ‘Vagdevi’ - goddess of speech). Here ‘Prasada Lingam’ and ‘Adi Shakti’ remains and the ‘Mudra’ is ‘Akasha Mudra’. Here in 2 Ghadiya and 40 Vighadiya timeframe 1000 ‘Paramahamsa Japam’ occurs

6. Sixth chakra is called as ‘*Aagneya Chakram*’ which is located above the ‘Vishuddhna Chakram’ at a distance of 12 fingers at the ‘Bhroomadhya Sthanam (center point between eyebrows)’. It has 2 petals with names ‘Hreem’, ‘Ksham’. It is of the form of ‘Om’ syllable (which is its ‘mantra’). It is the place

of 'Anthahkarana (Conscience)'; it is of the color of 'Gold' (Suvarna varnam) and shines like fire. Lord 'Eshwara' is the ruling deity ('Adhisthana Devata') of this chakra. It is the place of all creations ('Sarva Srushti Sthanam'). It has 'Prakasha Mudra' and here 'Mahalingam' and 'Para Shakti' remain together. In 2 Ghadiya 46 Vighadiya timeframe 1000 'Paramahamsa Japam' (Chants) occurs

7. Finally there is a seventh chakra called '*Sahasrara Chakra*' (crown shell). Above 'Visuddha Ckakra' there is a pore called '*Brahma Randhram*' within which this chakra is situated. That chakra consists of 1000 petals and dazzles brilliantly. It is of the form of 'Om' syllable (in silence - Anahata) which is its 'Mantra'. This is the place of knowledge ('Buddhi Nilaya Sthalam'). This is the cause of all universes, but doesn't have any point oi origination. It is of 'Sachchidananda Roopa'. The ruling deity of this chakra is 'Sri Guru Murty' (Lord 'Panchamukhi Sadashiva'). Here 'Omkaralingam' remains together with 'Jyotirmayi'. It is the place of 'Pranava' ('Pranava Sthanam') and is of 'Vimala Gyana Mudra'. In 2 Ghadiya 46 Vighadiya timeframe, 1000 'Paramahamsa japam' occurs here

The wind which traverses these 7 chakras is called as 'Pranam'. This same wind due to its presence in 10 different locations of the body is distinctly called by 10 names, they are; *Prana Vayu, Apana Vayu, Vyana Vayu, Udana Vayu,* and *Samana Vayu*; which are the five major winds. There are 5 sub winds (*Upa Vayu*) by names, *Naga vayu, Koorma Vayu, Krukura Vayu, Devadatta Vayu,* and *Dhanjaya Vayu*. Hence these clubbed together is called as ten winds ('Dasa Vayu')".

Swami continued, "These ten winds keep penetrating and flowing in '*Gandhara Nadi*' and other 'Nadis'. This *Prana Vayu* keeps moving up and down through the '*ida*' and '*Pingala*' nadis which are situated left and right of our spine. 'Ida' and 'Pingala' nerves are spread from '*Mooladhara Chakra*' to till '*Agneya Chakra*' and they don't go beyond that point. But the '*Sushumna Nadi*' which runs in between those two nadis extends itself from 'Mooladhara', goes beyond the 'Agneya Chakra' and connects with the '*Brahma Randram*' of '*Sahasrara Chakra*'. 'Sushumna' remains hidden and is of paramount importance".

"The soul (*Jeevatma*) keeps traversing up and down these 'Nadis' from 'Mooladhara' to 'Agneya'. And during this motion; 'Sa' sound is generated at 'Agneya' and 'Ham' sound is generated at 'Mooladhara'. These two sounds together form 'Hamsa' in upward motion and 'Soham' in downward motion". (N.B: - *'Soham' = SA+Aham which means "I Am He". Therefore it teaches us about our divine existence, the state of Non Dualism ('Advaita') and says we and the Su-*

preme Lord are the same).

"This 'Pranam' or soul which continuously traverses up and down the 'nadis' doing the constant chanting ('Japa' as 'Hamsa' and 'Soham') and offers the 'Japa' to the 'Adhishthana Devatas' of the chakras viz. 'Ganapati', 'Brahma', 'Vishnu', 'Rudra', 'Jeeva', and 'Eshwara'. It offers 600 chants to 'Ganapati', 6000 chants to 'Brahma', 6000 chants to 'Vishnu', 6000 chants to 'Rudra', 1000 chants to 'Jeeva', and 1000 chants to 'Eshwara'. This way the 'Prana' offers constantly those many chants to those deities in 'Saguna' form (with form). It offers 1000 chants to the 'Sri Guru Paramatma' who is seated in the lustrous lotus called 'Sahasrara' (who is 'Nirguna' or formless). In this manner, 'Hamsa' of 'Saguna', and 'Nirguna' form are 21600".

"Ignorant of all these secrets about presence of the great Lords within our own body, humans keep being desirous of visiting 'Kashi', 'Gaya', 'Prayaga', 'Dwarika' kind of places in order to attain 'Salokya Mukti', and in order to achieve this dream they undergo lot many troubles and remain under the 'Maya' (illusion) experiencing moments of happiness and sorrow.

That 'Sahasraram' is 'Param Jyoti' (divine flame), that is 'Oordhva Kundali' (Upper Kundalini), that is the place of 'Amruta', that is the cause of all creations, It contains all the universes within itself. That shutter opens like a flash for some time and again closes. But when the 'Jeeva/Prana' successfully becomes able to enter it, he finds everything within itself. When such a state is reached, no sins can touch him, He gets the *Brahma Gyana* (Ultimate Divine Wisdom) that, he is none other than the Supreme Lord. 'He experiences '*Aham Brahmasmi...Shivoham*' feeling (I am Brahmam/I am Shiva). But sadly almost all humans keep their souls at the 'Adho Kundali' (Lower Kundalini) levels and like a bird inside a cage, remains immersed in attachment, and infatuation, on their wife, children and other relatives. Instead of drinking the nectar from the 'Sahasrara' he considers his mortal body as his own identity, and keeps drowning deep into the ocean of 'Karma Samsara'. Whatever number of times he immerse his body in river 'Ganga', or whatever no. of virtuous 'Karma' he does, he would not get salvation".

To such a detailed explanation of the chakras Siddhaiyya became very much pleased and with happiness expressed his gtatitude to his Guru. Siddhaiyya further asked, "Swami! Guruchandrama! You have preached to me that there are 7 lotus chakras in our body. But the other day I heard you preaching to my fellow brothers that there are 9 chakras in our body. Could you please tell me the details of the remaining two chakras and make me blessed?"

To Siddhaiyya's thirst for knowledge Swami became pleased and replied, "Son! Listen. Primarily there are only 6 chakras plus one 'Sahasrara' which makes them seven. But in the 'Sahasrara' itself, there are two sub-chakras called '*Tala Chakra*' and '*Akasha Chakra*'. They are at the bottom and top of Sahasrara lotus. But these two are clubbed with Sahasrara and considered to be one. Hence there are seven chankras as I told you. I had explained to your fellow students about the sub chakras which make them 9 in total, but otherwise I haven't said anything against the *srutis* (scriptures)".

"In order to see the Lords who are present in these seven chakras one can see them by practicing '*Antarlakshyam*' which I taught you earlier".

FOOTNOTES

Let me point at a very interesting point here. Have you observed carefully, the prime 'Mantra' sound/syllables of each chakra? The 'Moola Mantras/Akshars' of the six chakras from 'Mooladhara' to 'Vishuddha' are 'Na', 'Ma', 'Shi', 'Va', and 'Ya'. The 'Moola Mantra' of "Agneya' is 'Om'. So, what do you see when you read them in sequence? It forms, "NAMA SHIVAYA" and "Om". So this conforms / is inline with the *Bhagwad Geeta* statement where Sri Krishna tells to Arjuna that in every one Lord Shiva pervades equally, "*Samam Sarveshu Bhuteshu Tishtanti Parameshwaram*". Also the Rigvedic verse, "*Eeshana Sarva Vidyanam Eswara Sarva Bhootanam*" also testifies the same. We have seen with this chapter on Shat Chakras that the Supreme Lord 'Sada Shiva' is present in all of us! When a 'Sadhaka' (practitioner) practices 'Kundalini Yoga' as and when the 'Kundalini' energy starts rising up and pierces through each chakra, his travel from manhood to divinity begins. Each chakra when crossed, he starts becoming Shiva in the sequence 'Na, Ma, Shi, Va, Ya'. When his 'Gyana netra' (third eye- Agneya Chakra is pierced, he gets the 'Shivoham' revelation which means he has got transformed to his divine identity - Lord Shiva. When the 'Sahasrara' is pierced he finds that he is truly the Supreme Lord Shiva and is able to see all the universes within him, and he pervading entire universe. 'Advaita Vedantis' know about this truth, hence they remain aloof from the debates of superiority of one form from another since there is only one soul pervading entire universe in all the bodies; be it Gods, demons, humans. The same has been advocated by '*Jagadguru Sri Adi Shakaracharya*' also.

Chapter 60

Kakkaiyya Dissects His Wife's Belly

While Swami was explaining the 'Shat Chakra' details to Siddhaiyya, a person named 'Madiga Kakkaiyya' over heard their entire conversation by hiding behind the wall. He thought within his mind, "I used to think that God is somewhere in some different worlds, but by the grace of this divine soul through his '*Amruta Tulya Vakyam* (nectar like words)' I have known the secret that God are in our own body and nowhere outside. This body is comprised of 'Pancha Kala' (five arts), 'Pancha Shakti' (five energies), 'Panchagni', (five fires), etc total 96 'Tatwam' (qualities), and on top of that, all the ruling deities are present in the same body of ours".

Kakkaiyya with foolishness thought, "If so many divine Lords can be seen within the human body itself, then it's so easy to get salvation. Right away I should go to home and cut the womb to throat of my wife so that after seeing those great Lords I would get immediate salvation".

With such a stupidity which is called '*Moodha Bhakti* (devotion without applying any intelligence)', he rushed towards his home. When he entered his home he found that his wife was in a deep sleep. He thought that it was the perfect chance which he should not lose. He looked around and took dagger and first cut her throat, then dissected her belly from bottom to her neck. He immediately threw away that knife and put his hands inside the incision and widened it. Alas! To his consternation there were neither any Gods, nor any 'Lingams', nor any 'Shakti', nor any colors, nor any kind of five fires were visible.

With immense grief and intolerable shock of losing his beloved wife he collapsed on the ground. After sometime he gained his consciousness back, got up, sat and thought, "In order to see the 'Trimurtis' (Trinity Gods) inside her, I became merciless, made myself stone hearted, didn't even think about my wife's life even for a second, with all my heartlessness I cut the stomach of my wife who was so dear to me. Since I had been hearing lot many good things about 'Brahmamgaru Swami' I considered his 'Mayavadi' (illusionary) talks as authentic, I believed the words of that fake Guru and got deceived in such a pitiful way. Just because of his teachings I became little tempted to gain the glimpse of the Lords and killed my wife who was such a chaste lady and who was very dear to me. What should I do now? What a foolish person I am!

What an act of stupidity I have done!"

He cried aloud for a while and then started talking with himself again, "Oh God! Narayana! I happened to listen to the stupid talks of the Fake guru and have killed my wife brutally with my own hands. Hey refuge of all fallen souls, hey protector of the devotees; I have been duped by the words of that fake swami. Hey Lord of the Lords! Why did I overhear the stupid talks of that fake Guru and his disciple? Even if I heard, why did I desire to see that theory practically? Even if I desired to see the trinity why did I think of seeing them in my wife's body only? Even if I had thought of seeing them in my wife only, why didn't I stop myself from doing that brutal, and terrible sin of killing my own wife, that too when she didn't know about anything and was in sleep? I have committed a great sin, *Stree hatya maha Patakam* (Killing a woman is most heinous sin). Now who will save me from this great sin? I'm the biggest sinner present on this earth at this moment".

After lamenting for long, he gained his leftover courage and decided to go back to the Swami and Siddhaiyya's place. Again he sat behind the same wall and whatever Swami was teaching to Siddhaiyya, kakkaiyya started screaming saying, "Don't listen. It's all fallacious, he is fooling you. These are foolish talks". He started denying every teaching what Swami was giving to Siddhaiyya.

Chapter 61

Kakkaiyya Rejects Swami's Teachings as - Fake

Swami addressed Siddhaiyya as 'son' and asked, "Son! Have you understood the 'Shat Chakra' concepts completely? If not, you can express yourself without any hesitation; I will repeat it for you".

Siddhaiyya said, "Swami! Yes, I could grasp it but not properly. I would be glad if you could kindly explain me again". While Swami was repeating the important aspects 'Kakkaiyya' constantly started interrupting as follows.

Swami: In 'Mooladhara Chakra' which has 4 petals, Lord 'Ganesha' resides

Kakkaiyya: This is a baseless statement

Swami: In 'Swadhisthana Chakra' within the 6 petals Lord 'Brahma' resides

Kakkaiyya: This is even bigger lie

Swami: In 'Manipooorakam' at the center of the 10 petals 'Lord Vishnu' resides

Kakkaiyya: The truth in this statement is null and void

Swami: In 'Anahata Chakram' within the 12 petals Lord 'Rudra' resides

Kakkaiyya: Fake statement. Not even an iota of truth in it

Swami: In 'Vishuddha Chakram' 'Jeevatma' remains seated in the center of the 16 petals

Kakkaiyya: This is a cock and bull story. No Truth in that

Swami: In 'Agneya Chakra' between 2 petals the 'Swayam Prakasha Eswara' (Eshwara who shines by his own light) resides

Kakkaiyya: This is even bigger lie

Swami: In 'Sahasrara Chakra' 'Sri Guru Murty Sada Shiva' resides having an aura greater than the light of 10 billion suns together

Kakkaiyya: This is a straightforward lie. An absurd and baseless statement

Swami: Siddha! Did you understand this properly? Visualize those great Lords in the respective chakras and worship them with devotion

Kakkaiyya: He can worship only when those Lords reside there right? They never reside in human body. All these chakras and related theory is false and deceitful. When they can't be seen in our Body how can he worship them? Useless teachings!

Swami was listening to all the negations what were coming from the other side of the wall. Swami thought, "Who is this person who is constantly cutting my words with negative remarks on my statements".

Swami in a loud voice said, "Hey! Who are you? Who is there behind the wall? Why are you cutting my statements with negative remarks by hiding behind the wall? Who are you? Come and stand before me, and tell me the reason behind your unhappiness".

Kakkaiyya came in front of Swami, with a sorrowful face saluted him and said, "Swami! I am the one who listened to all the teaching you gave to Siddhaiyya on 'Shat Chakra', believed your words as truth, and got deceived". Saying those words he burst into tears and sat on the ground.

Swami asked him, "Son! What wrong did I teach which duped you? Please elaborate how did these teachings became the reason for your sorrow. And what is this blood in your hands?"

Kakkaiyya with tears in his eyes replied, "Swami! I considered you as the divine incarnation and hence believed each and every word of yours. Whatever facts you told to Siddhaiyya I wanted to see them practically but found all your statements to be untrue". Swami said, "Tell me quickly how you planned to see those facts practically? Common be quick!"

Kakkaiyya cried and replied, "With these blood stained hands of mine, I have vertically cut off my wife from belly to head in order to see the deities present in the 'Shat Chakras', but all your statements were found to be fake. Your teachings duped me. I killed my beloved loving and caring wife with my own hands. Whatever you taught to Siddhaiyya are also theoretical statements there is no truth in them". Explaining the reason for his sorrow he fell on his knees and started lamenting.

Swami seeing his 'Moodha Bhakti' (*devotion as it comes, without any second thought or without applying intelligence*) thought in his mind, "Aha! He is a pure devotee. I should protect him right now and bring him out of all the sorrows" and said, "Son! Tell me fast, where did you kill your wife?"

Kakkaiyya, "I killed her in my own home. I considered you as a divine personality and since I am a common man who doesn't know yogic methods to see the Gods in the body, I had no other option than to cut open her belly and see. But your fake teachings deceived me and I lost my dear wife".

Swami said, "Kakka! If you are so keen to see the great Gods, take me to your home quickly. As per your own wish itself I will show all the deities in her body to you and also to Siddhaiyya. Come let's go!"

Swami, Kakkaiyya and Siddhaiyya all three went together to the hut inside which Kakkaiyya's wife was lying dead.

FOOTNOTES

Kakkaiyya's Bhakti (Devotion) is termed in Sanskrit as 'Moodha Bhakti' which means, a person who devotes himself towards God without applying his thought process at all. Such devotees remain cleansed at their heart and remain highly gullible by their nature. God usually answers to such clean hearted souls quickly.

We have a Puranic story of 'Kannappa' who was a hunter. He found a 'Shiva linga' (Emblem of Lord shiva) in a forest, and saw that it had two eyes and one of them was dripping blood. He plucked his own eye and replaced the faulty eye of Lord Shiva. Then he found another eye dripping blood, he put his foot on that eye to have a perception of location, and plucked his own second eye and replaced Shiva's second damaged eye. This made Shiva extremely pleased and that Lord gave him instant salvation. Shiva got moved by his devotion so much that he placed Kannappa's idol on top of the hill and Shiva himself sat at the bottom implying that such pure devotees would be valued greater than his own status of Lordship.

Chapter 62

Swami Gives Life to Kakkaiyya's Wife

After reaching Kakaiyya's house Sri Swami sat on a 'Peetham' and spoke to them, "Children! Whatever I'm going to tell and show you now is such a secret that even the 'Indra' and other Gods do not know how to realize these things/gain self realization".

Swami started showing practically everything in the body of 'Kakkaiyya's' wife and said, "See this backbone, which is spread from the Brain to the Anus, and is called the path to 'Mukti' (salvation). It has many names in spiritual words like, '*Mukti Kanta*', '*Meru*', and '*Brahmadandi*'.

1. Attaching itself to this backbone 'Mooladhara' chakra remains with 'Red' color

2. White colored chakra representing 'Jala Sthana' is called 'Svadhishthana'

3. In blue color becoming the place of fire, stays the 'Manipooraka' chakra

4. In 'Yellow' hue the 'Anahata' Chakram' remains as the place of air ('Vayu Sthana')

5. In 'Jyoti Varnam' (color of a flame) being the place of sky shines the 'Vishuddha Chakra'

6. 'Agneya Chakra' shines in the 'Shuddha varnam' (White or Crystal color) and remains as the place of 'Anthahkaranam' (conscience)"

"Now I would show you the Lords who govern these chakras. See carefully! Look carefully at the 'Mooladhara' and see the Lord 'Sri Vinayaka' who is seated among the four petals of the chakra. See here, within the lotus chakra of 6 petals, how the Lord 'Brahma' is shining. There you can see the 'Manipooraka' where within the 10 petals see how the Lord 'Vishnu' is seated and shining blissfully. There is 'Anahata' chakra of 12 petals where you can see the brilliantly shining Lord 'Rudra'. See here is the 'Visuddha' chakra of 16 petals where the 'Soul' (Jeeva') is shining. Look here, this is 'Agneya' chakra of 2 petals where the Lord 'Eswara' is seated blissfully. Finally, here you go with the 'Sahasrara' chakra; see the brilliance of this thousand petal chakra and observe the great Lord, teacher of the universe 'Sri Guru-Sadashiva' who is shining with such brilliance as if it were the radiance of a billion suns".

After seeing the great Lords whom even great saints can't see so easily even after performing penances for thousands of years; Siddhaiyya and Kakkaiyya became so much elated that they remained in bliss with eyes closed recollecting everything for a while, and again gained their senses back,

opened their eyes, turned towards their Guru and expressed their gratitude saying, "Swami! Hey Sadguru! Due to your grace today we could get the divine glimpses of the great Lords, due to your grace we could get the vision of the great Lord 'Sri Gurumurty Sadashiva', we can't express our thanks to you". Saying those words they touched the feet of their Guru and offered their prostrations to Swami.

When they stood up, Swami said, "Children! You both are pious souls; that is the reason why you could see those divine and sacred Lords".

Kakkaiyya said to Swami, "Father! By showing the divine forms of these Lords you have made both of us pious. But how can I forget how big sinner I am? I have done the heinous sin of killing a woman. I have killed this lady who was a devoted, chaste and loving wife of mine. I can't escape from '*Stree Hatya Maha Patakam* (Sin of killing a woman)". Having said those words Kakkaiyya expressed his grief of committing assassination and repented for his actions.

Swami said to Kakaiiya, "Son! You are a great devotee, you had a passion to see the Lords, you are a pure soul, you know nothing except devotion; hence, 'Stree Hatya' sin wouldn't touch you. I will bring your wife back to life".

Swami took some water from his '*Kamandal* (pot)' and sprinkled over the dead body. Then he took some '*Vibhuti* (sacred ash)' in his hands and sprinkled it over the body. But to Kakkaiyya's astonishment his wife was still lying dead. He looked at Swami and prayed, "Swami! She hasn't become alive. She is still dead".

Swami said, "Wait for a moment Kakaiiya!" and then took a sheet of cloth and covered the lady and asked Kakkaiyya and others to come out of that room and wait for a while. They all waited for a moment when Kakaiyya's wife got up and sat as if someone gets up from sleep and thought within herself, "How come I got into such a deep sleep?" and looked around. She got up and came out of the room and found 3 persons including her husband, standing like the 'Trimurtis' (Trinity Gods). She found Swami standing and out of extreme devotion said, "Father! How fortunate we both are that you have stepped in our house. With your feet's touch we and our entire dynasty have become purified of all sins".

Swami smiled and replied, "Mother! You are a chaste and pious lady with all good qualities. You are sinless and full of virtues that's why you could be brought back to life again. Now, no worries, you and KakKaiyya would lead a happy life".

Swami blessed her and turned towards Kakaiyya and said, "Kakka! You are a great devotee; you should come regularly to my place, get all your spiritual doubts clarified and lead a great life attaching yourself to the divine. Now get inside your home. "

After that Swami and Siddhaiyya left for their Mutt. Kakkaiyya and his wife thereafter started living a happy life by becoming the devotees of Swami and shared a blissful life that day onwards.

FOOTNOTES

Visualizing the ruling deities of the chakras is only possible through the Yogic eye in meditation. Physically if a doctor cuts and opens a patient's body to do research on Chakras he wouldn't find anything. Here because Kakkaiyya was a pious and gullible human having a cleansed heart, Swami shows him the presence of Gods to his naked eye itself. It was possible only because Swami wasn't an ordinary human, and Kakaiyya's 'Moodha Bhakti' demanded such high results.

Chapter 63

Swami Drinks Hot Molten Iron

Sri Swami decided to visit 'Nandyala' village and its nearby places and set himself for that journey taking his disciples along with him. On the way they decide to stay in 'Diguvametta' village to take rest.

When they reached that place, Swami's disciples started looking for food arrangements but Swami felt thirsty. In order to quench his thirst Swami started looking for water when he found a blacksmith of 'Viswa Brahmin' caste working in front of his house. Swami requested him to give some water to drink when the 'Viswa Brahmin' who was melting the iron in the furnace replied in a haughty way, "There is no one inside to give you water, go there, see there is a well, you can drink water and quench your thirst".

To that arrogant reply, Siddhaiyya interfered and said, "Sir! In this entire village, you are the only person from 'Viswa Bharmin' caste. Aren't you aware of the fact that your caste people wouldn't drink others' water? Hardly it would take a minute to get water from inside, how much of work can you complete within that time? Kindly get some water for my Swami and then you can proceed with your work".

That 'Viswa Brahmin' with a sense of disgust said, "I don't know where from these people gate crash at my house. For such nomads who do not have their own house, who live like parasites on us, I am fed up of feeding them with food and water. In this entire village only my house is visible to you all, for quenching your thirst? I'm tired of accepting your requests!"

Saying such words in anger he stood up, took a pliers kind of equipment and with its help held a metal container firmly. He dipped that metal vessel in the molten Iron and brought that vessel with the boiling liquid iron outside the furnace and spoke to Swami sarcastically, "Sir! You look like some divine personality. You kind of Swamis always preach saying that you are impartial, see no difference between things, and you consider all the things of this world as the form of the Supreme God. Am I correct? In that case you should not see any difference between this liquid and water. Consider this as the form of the Lord and quench your thirst with this".

With an arrogant tone full of anger and sarcasm he lifted the container in the air with the help of pliers to hand it over to Swami.

Swami said, "Hey fool! What is this arrogance all about? In this entire world is there anyone who gives molten hot iron to someone for quenching

his thirst? Anyway, I will drink it as per your desire”.

Swami took that hot container in his open hands and held it firmly. Lifted it in the air and tilted it. To everyone’s surprise Swami drank that boiling liquid Iron as like as someone drinks water. Swami emptied the container but still his thrist was not quenched.

Swami said in a loud voice, “My thirst is not yet quenched, give me some more molten iron to drink if you have”.

Seeing this unnatural miracle, that ‘Viswa Brahmin’ lost his senses, and started shivering with fear. He came running with folded hands to Swami and fell on Swami’s feet. For a while words didn’t come from his mouth and his body got drenched with sweat. Slowly he gained some courage and spoke, “Swami! I have offended you. Just out of my pride I tried to mock at you and asked you whether you would drink that boiled liquid iron. I didn’t have even the slightest clue that you would really do that. But you drank it as like as someone drinks water. Sire! Hey great Lord! I’m a disgusting person, I’m a sinner. Since I’m very greedy and selfish, I did this kind of sin. Otherwise I wouldn’t have behaved like this. Swami! Kindly forgive my sin with your fatherly love.” Speaking such words he held Swami’s feet firmly and started shivering.

Swami with a serene face said, “Son! You have done no offense to me. People, who realize me, become my favorite. Don’t be afraid of any danger from me. Get up, Son!”

Swami’s words of compassion soothed him and erased his fear of retribution. He requested, “Father! I request you to stay in my house this night and kindly be pleased to have dinner tonight at this poor man’s house”.

Swami accepted his request with all his magnanimity and asked Siddhaiyya to go and call back all the disciples to that Viswa Brahmin’s house. That night Swami and team prepared food in that blacksmith’s house offered by him. Swami preached some thoughts of wisedom to that ‘Viswa Brahmin’ and everyone slept there that night.

The next day Swami and his disciples got up early, and moved on. They reached ‘Mahanandi’ village, bathed in the sacred temple pond’s water, worshiped Lord ‘Mahanandeeshwara’ and slept that night in that village.

Again the next day all of them set themselves towards ‘Nandyala’ village.

FOOTNOTES

Drinking hot liquid iron can only be done by a divine personality. This

saint ‘Veerabrahmendra’ sets examples of his divinity in many places indirectly telling that he’s the precursor of Kalki. He announces formally in the later chapters revealing details about his next arrival as Kalki.

Chapter 64

Smiths of Nandyala Village Insult Swami

In 'Nandyala' village, 'Panchananam' people who were a sect of 'Viswabrahmins' used to live. Due to excessive wealth and position they were blindfolded by ego, pride and arrogance. Their lifestyle was filled with so much of egoism that they used to criticize every saint who passed by their village. In such a village, 'Veera Brahmendra Swami' and his team happened to passed by.

The 'Panchananam' people didn't care to look after these guests. They didn't provide food to Swami's team at proper time and also didn't speak to them. Those 'Panchananam' people considered Swami and his disciples as fake saints who wander every village just for filling their belly. None of them went near Swami and team for discussing spiritual topics and they kept insulting Swami and his disciples.

But some good hearted people of that village came forward and arranged food and shelter for Swami and his disciples. They also came near Swami and took his blessings. But even after seeing these good peoples' hospitality those 'Panchananam' people cared a straw for them.

Swami understood their motives and he himself went near that group where 'Panchananam' people were flocked together and said, "Children! What wrong did I do with you that you people seem to be angry with me? Even if you didn't come to see me then also In order to fulfill my belly's appetite I have come near you. We are poor saints who wander here and there for food, whereas you all are rich and your houses are abundant with wealth, food, and cattle. You are an ocean and i'm just a small fry. Why to hunt a rabbit with a Brahma weapon? Is it justified for you kind of rich people to get angry on my kind of poor saint?"

Those 'Panchananam' people looked at each other and with a sarcastic smile one of them spoke saying, "Sir! There is a true saying which suits you which is, '*Udara Poshanardham Bahukruta Veshaha*' (man plays many acts only for the sake of stomach). You all left your traditional work and considered begging as the best and easiest job to earn food with little efforts. Instead, had you been following your traditional job like us, by this time you would also have become rich like us". Thus spoke that man throwing insulting remarks of sarcasm without any hesitation.

Swami replied, "Children! We are very poor people who do not have proper food to eat, proper clothes to cover our bodies. We keep wandering in every village in the form of saints just to fill our stomach. But you people are very rich, with all kinds of wealth in enormous proportion in your homes. You are very learned people who have no match. We don't see any other who can satisfy our hunger. We have seen many villages but nowhere could we see any person as wealthy as you." Swami praised them to the skies and then one of them spoke sarcastically, "Swami! You all seem to be very hungry. Tell me how much of food should we prepare for satisfying your hunger?"

Swami replied, "Son! As much as you all can. We all are so hungry that whatever quantity of food you prepare we would happily eat that. Here many people offered food to us but our hunger is in such a high proportion that their offerings couldn't satisfy our belly".

They smiled looking at each other and said, "Alright! Seeing your hunger, you seem like you can eat one quintal rice, isn't it?"

Swami replied, "Son! Whatever amount of food you can prepare please do so, we are too hungry to measure and eat. We would eat everything without leaving traces of even a single morsel".

They went away and cooked 100 Kilograms (1 quintal) of rice, related curries and other food stuff. Then they came near Swami and said, "Swami! Everything is ready. You all are very hungry hence we regret the delay caused during cooking. Please come and eat whatever we cooked for you people."

Swami called his disciples and all went near the place where one quintal cooked rice was kept as a heap. It looked like a mini hill. Swami and his disciples sat near the food hill, and Swami called Siddhaiyya to come and sit near him.

Chapter 65

Siddhaiyya Eats One Quintal of Rice at Once

Swami asked Siddhaiyya, "Siddha! Can you eat this entire heap of rice in no time?"

Siddhaiyya replied, "Swami! If your grace remains on me, would this heap be sufficient for me? But as per your instruction, I will eat this within a minute". Swami made him seated in front of the heap and asked him to proceed. Siddhaiyya touched Swami's feet and said, "Gurudeva! Have you blessed me? Shall I start?"

Swami smiled and placed his palm on his head and then Swami took handful of rice from the heap and said, "Go ahead! What is the delay for?"

With Swami's instruction Siddhaiyya consumed that mini hill of rice within a minute's time and started roaring"Haa! Haa! Give me more food" like a hungry lion. His eyes were red and he was so hungry that given a chance he would eat the entire village.

'Panchananam' people started shivering with fear and realized their mistake. They talked with each other, "We have become blind with the power of wealth hence couldn't recognize the divinity and greatness of this saint. We have done a great sin by offending Swami. What should we do now?"

One person who was little wiser compared to others advised them saying, "We can't do anything now. We have only one option left now. Accept our mistake and take refuge of the Swami by falling on his feet". Everyone followed his advice and all of them came running towards Swami and fell on his feet all at once crying, "Protect us! O Swami! Protect us!"

Swami smiled and said, "Children! Get up! See my disciple 'Siddhaiyya' is still hungry. See how he has made his eyes red with anger and he is looking at me and you all as if he would swallow us up if food is not provided. You all are wealthy. Please go and get more food prepared this time and satisfy the hunger of this poor lad. Why are you all displaying a blank expression as if you all are poor like us?"

To Swami's words those 'Panchananam' people didn't have any answer and they pleaded, "Gurusarvabhouma! Hey Sad Guru! We all are like your children. We have done not even a single good dead to you. All the time we offended you with our sarcasm. Now we have no other refuge other than you. It's your wish now whether you would protect us with your father like affec-

tion or take revenge for our mistakes you decide, we have no other escape, we surrender ourselves to you”. That way with immense repentance they pleaded Swami. Swami who was extremely compassionate to the people who leave their ego and surrender themselves accepting their faults, went near Siddhaiyya and whatever fistful rice he had taken with him from the heap before Siddhaiyya started eating; that rice he put in the mouth of Siddhaiyya. As soon as Siddhaiyya swallowed that fistful rice from Swami’s hands; his hunger became satisfied and he became normal as usual.

After seeing the miracle by Swami, those ‘Panchananam’ people prayed to Swami and said, “Swami! Please consider us as your own children and kindly preach us the way to reach salvation”.

To their request Swami gave his consent and gave them ‘Brahmopadesam’. The next morning Swami called up all those ‘Panchananam’ people to preach them ‘Tattvopadesam’

FOOTNOTES

Siddhaiyya sometimes reminds me of Lord Hanuman who always exhibited extraordinary feats but always attributed the credits to his Lord Rama. The same way Siddhaiyya being an ideal disciple exhibited uncanny feats but always offered the credits at the feet of his Guru. That’s how a human should be. Humble nature and humility makes a human always on the path of Dharma. People who become egoistic with self praise and high opinion about self, they usually fall to the ground. Siddhaiyya’s life remains a role model for us following him we can rise to glory and simultaneously remain on the path of Dharma.

Chapter 66

Tattvopadesam to Panchananam People

Swami addressed the 'Panchananam' people as children and said, "Dear children! One of you who is wise, come and sit near me. I'll ask that person few questions and he should give his answer".

One of them who were comparatively wiser than others approached Swami and sat near him. Swami started the following conversation in the form of question and answer. Q: "Son! Whose clothes are these which you are wearing?" A: "It is mine". Q: "Then my son, are you and this cloth not different?" A: "Yes we are two different things". Q: "Then is it not that your body is also separate?" A: "Yes!" Q: "Then these 'Karmendrias' (organs of actions) and 'Gyandendriyas' (sense organs) belong to whom?" A: "They are mine." Q: "How do you know that these organs belong to you?" A: "I know it by my mind." Q: "Then how do you come to know that the mind is 'Chanchal' instable?" A: "There is something called as 'wisdom' which rules over the mind, body and all organs. That tells me about the nature of our mind and body." Q: "That's correct! But how do you know that your wisdom tells about your mind?"A: "There is another thing called as 'Atma (Soul)' which is me and I rule over the wisdom." Q: "Then how do you know that you are a soul?" A: "Since soul is 'Swayamprakasham' (shines with its own light, implies depends on none) there is nothing above me (soul), hence I can understand about the soul". Q: "Then till now you were talking about two things 'this is mine', 'that is mine'. And now you have come with the right conclusion that you are the only one who exists everywhere as a self sustaining, self illuminating soul. Now whatever you said is it not the true form of yourself?" A: "Yes, Sir! I'm self illuminating, the witnesser. There is no doubt in this."

Swami got satisfied after extracting the truth from his own mouth through his questionnaire and said, "Son! This universe is illusion and soul is the Supreme Brahman. This truth had been propounded and preached by 'Sri Adi Shankaracharya Swami' to his disciples. Hence you all should always remember the statement '*Jagammidhya Brahmam Satyam*' and always remain immersed in 'Atmananda' (bliss of soul)."

Then Swami preached them some more secrets of realizing the soul and made them happy.

FOOTNOTES

It pains me when I think about the world where we stand today. Such great Yogis are rare today. We find hundreds of Gurus nowadays, but hardly there is anyone who is truly self-realized one.

Every saffron cloth wearer who has a white long beard isn't a true Guru. Unfortunately today in India many gullible men and women are falling prey to false Gurus and are becoming victimized in many ways.

Thanks to God that at least we have stories of the great saints in the form of Books, biographies, CDs, Films, and Videos through which we can influence ourselves and set our spiritual journey under their guidance instead of knocking at the door of a trecherous Guru of today's world.

Chapter 67

Original Cause of All Causes

One of the ‘Panchananam’ group members asked, “Swami! There are many Gurus who talk about various theories behind the origination of the universe. But which one is true we aren't aware of. We want to listen from you how this entire universe was created. Who was the first God where all other gods emerged from? How does the supreme Lord look like? Please reveal these secrets to us and make us blessed.”

Swami recited one verse in Sanskrit as follows:

तस्य शंभोः परेषस्य मूर्त्यष्टकमयं जगत
तस्मिन व्याप्य स्थितं विश्वं सूत्रे मणिगणा इव
ब्राह्मो विष्णुस्तथा रुद्रो सूर्यो चन्द्रो अग्निः
ईशानश्च महादेवो मुर्तयश्चष्ट विश्रुतः

"This entire universe is of the eight forms of that Supreme Lord *Paresha* (*Para Isha*) who is *Shambhu* (Derived from *Swayambhu*) entire universe is pervaded by him and everything rests upon him, as like as pearls are strung on a thread. He is *Brahma*, *Vishnu*, *Rudra*, *Agni*, *Surya*, and *Chandra*. Also he is called *Mahadeva* and *Ishana*".

When Swami recited this ‘Sloka’ one of the ‘Panchananam’ group members asked, “Swami! How does this supreme Lord look like?”

Swami replied, “पञ्चमुखं दशभुजं त्रिनेत्रकं” .

When Swami replied in Sanskrit, one of the ‘Panchananam’ group members immediately questioned out of curiosity, “Swami! You said, ‘*Panchamukham Trinetrakam*’; please tell us who is that Lord having five faces and three eyes? Who is his father? Please tell these things in more details”.

Swami replied with the following verse in Sanskrit:

न भूमि न जलं चैव न तेजो न च वायवः |
न चाकाषो न चित्तश्च, न बुद्ध्या घ्राण गोचराः ||
नचब्रह्मा नचविष्णु नचरुद्रस्च्तारकः |
सर्वशून्य निरालंबः स्वयम्भो विराटसदाशिवः||

Swami explained the meaning and said, “It means, when there was nothing called as earth, water, fire, wind, sky, consciousness, and mind; when there were no Brahma, Vishnu, Rudra, and stars; when there was everything

null and void; then also in that Sarva-shoonya (void space) there existed the Pranava (Omkara) in the form of a 'Brahma Jyoti' (divine flame) whose brilliance was more than the brilliance of a billion suns. From that divine flame, Pranava (OM sound) resonated with Dasavidha Nadam [Ten different kinds of sounds viz. Chitti, Chini, Ghanta (Bell), Sankha (Conch), Taala (Cymbal), Venu (Flute), Bheri (Bugle), Mrudanga (Drum), and Meghanada (thunder)']. That Jyotiswaroopa (Form of flame) is the actual form of that Swayambhu Lord (Emerging from self, who has no sire) called as 'Virat Parashiva' who is the 'Para Brahman'. His form is of the form of 'Jyoti' having great brilliance. That Jyoti Roopa Lord transformed himself into a form of 'Panchamukha Virat Sadashiva'. That Lord is the origin of all origins and is the Parameshwara (Greatest Lord).

Now I will explain the form of that Lord *Parashiva* who is the emperor of the universe; and he is sometimes called as '*Vishwakarma'* in Vedas since he sired the entire universe. Now listen to his form carefully and let us meditate on his form which is:"

ईशानः पुरुषो अघोरः वामः सद्यस्तथैव च
ब्रःमन्यैतानि देवस्य मूर्तयः पञ्च विश्रुतः

Swami explained, "*Sadyojata, Vamadeva, Aghora, Tatpurusha,* and *Eshana* are the five faces of that Supreme Lord. From his five faces sprang Brahma and others".

Swami explained further, "That *Virat Para-Brahman* who is called as '*Sadashiva*' or '*Para-Shiva*' appeared with a form having five faces ten hands and three eyes (*Panchamukham Dashabhujam Trinetrakam*). The names of those five faces were, *Sadyojata, Vamadeva, Aghora, Tatpurusha* and *Ishana*".

Swami continued, "Now, I'll explain you how that 'Swayambhu' Lord *Sadashiva* who is the first cause of everything, expanded himself into various forms. But children! You should keep this in mind that, all the things which emerged out of him are not different from him. You should know that he himself transforms into many forms, but there is none other than him which exists or which existed. All the mobile or immobile creation, entire universe, Vedas, Gods, Goddesses, Matter, Energy and everything that you can perceive with your senses, knowledge and wisdom; or whichever things are beyond your perception levels; know that they are none other than that *Para Shiva* himself. He is all alone without any duality. He is the one without a second. Therefore, see no duality between him and his manifestations!"

After having instructed the audience with the actual *Tattwam* (basic element or gist) in such a short and concise manner which otherwise people fail

to receive even after doing penance or yoga for many years.

Swami recited another Sanskrit verse describing briefly the attributes of the five faces as given below and then he gave a detailed explanation of each face separately as follows:

ऐन्द्रं मुखमिदं पूर्वं तपश्चर्यपरं सदा |
दक्षिणं मे मुखं दिव्यं रौद्रं संहारति प्रजाः ||
लोककर्यकरं नित्यं पश्चिममं मे मुखं |
वेदनाधिते सततं अद्भुतं चोत्तरं मुखं ||

- *Sadyojata Face (Birth of Lord Brahma)* -

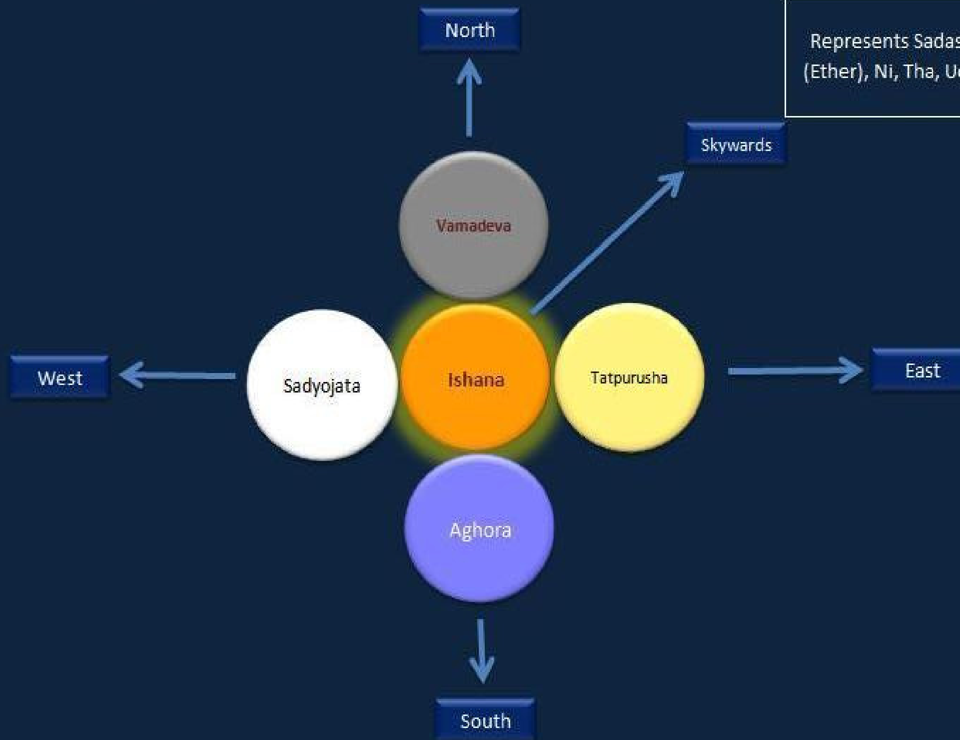
Swami continued further, "That face of 'Parameshwara' which always remains facing westwards is known as '*Sadyojata*'. This face shines with *Sphatika Varnam* (Crystal / Pure white color).

'Sadyojata' is the Creator aspect of Lord *Parameshwara*. From this face of that *Parabrahman Sadashiva* the deity who took birth was- Lord *Brahma*; and from the mind of the *Sadyojata* face, '*Chandra'* (Moon) took birth. From his energy aspect called *'Adi Para Shakti'* (Primal Supreme Energy), that Lord *Para-Shiva* created '*Ichcha Shakti*' (Power of will/desire) which was, goddess *Lakshmi* who later on manifested herself into a form as '*Shri (Lakshmi)*' the daughter of Sage *Bhrigu*.

Rig Veda, Mantras, Ruk-Shaakha, Sadyojaata-Pravara, Roupyam Upaveetam (Silver Sacred Thread), *Trikona Homagundam* (triangular altar for sacrificial fire), and *GarhapathyAgni* (Household fire) emerged from this face.

Sadyojata represents the '*Jagrut'* level/stage of consciousness. Among the '*Pancha Bhoota*' (five vital elements) the element '*Prithvi*' (Earth) was created from this face.




Vishnu, Parvati (Para Shakti), Surya, Yajur Veda, AhwaneeyaAgni, Water, Ma, Nam, Chach Chatputa Tala, Beeja-"MA", 5 Saiva Agamas
North
Represents Sadashiva, Adi para Shakti, Chit Shakti, Akash (Ether), Ni, Tha, Udghatta Tala, Beeja-"YA", 8 Saiva Agamas
Skywards
Brahma
Lakshmi (Ichcha Shakti)
Chandra
Rig veda
Grahapatyagni
Earth
Sa, Ri, Ga
Jem
Chaa Cha Puta Tala
Beeja-"NA"
5 Saiva Agamas
West
Vamadeva
Sadyojata
Ishana
Tatpurusha
Aghora
East
Represents Maheshwara, Rudrani (Kriya Shakti), Vayu (Air), Sama Veda, Da, Dhi, Sampadveshta kaa Tala, Beeja-"VA", 5 Saiva Agamas
South
Rudra, Sarasvati (Gyana Shakti), Agni (Fire), Atharva Veda, DakshinAgni, Pa, Thom, Shatpita Putrika Tala, Beeja-"SHI", 5 Saiva Agamas

Among the seven *Swaras* (notes) of Music, '*SHADJAMA* (sa), *RUSHABHA* (ri) and *GANDHARA* (ga)' emerged from this face. Among the five basic sounds of the *Mridangam*, 'JEM' sound was born out of Sadyojata. Among the five '*Talas*' (Tempo / Rhythm) of Dance and Music, '*Chaa Cha Puta Tala*' originated from Sadyojata face.

Sadyojata represents and rules over the '*Mooladhara*' and '*Swadhishthana*' Chakras among the '*Shat Chakras* (6 energy shells)' of our body because this face is the sire of Brahma and Brahma is the presiding deity of *Swadhishthana chakra*. Sadyojata is the seed letter 'NA', in the *'Panchakshari Mantra'* (NaMaSi-VaYa). And Sadyojata is the 'A' in *Omkara*.

Out of the 28 *Shaiva Agamas* which were revealed by the 5 faces of this Parabrahma Sadashiva, this Sadyojata face revealed the *Kamika, Yogaja, Cintya, Karana and Ajita*. Later on, these were taught to Sage *Kausika* who transferred this knowledge to 3 celestials who propagated this knowledge on Earth".

-Vamadeva Face (Emergence of Lord Vishnu) -

Swami said, "Now I'll describe the '*Vamadeva*' face of that great Lord '*Sadashiva*'. Listen carefully! 'Vamadeva' face of that Lord 'Sadashiva' remains northwards and is in '*Dhoomra Varnam* (Greyish Black color of the cloud)'. '*Vama*' means 'Left side' and left side of a person represents the *Shakti* aspect. Left stands for feminine strength and beauty as well.

'*Vamadeva*' is the Preserver aspect of that supreme Lord. From this face of that Parabrahman the deities which sprang out were Lord *Vishnu (Narayana),* and *Surya* (Sun). From the *Adi Para Shakti* (Primal Supreme Power) which is the energy aspect of that Supreme Para Brahman, he manifested himself as '*Para Shakti* (Supreme power)' which took a form as '*Sati*' (Daksha's daughter) and later on again took a form as Goddess '*Parvati*' (Daughter of the mountain).

Yajur Veda, Mantras, Yajus-Shaakha, Vamadeva-Pravara, Padmajandhyam (lotus sacred thread), *Chatushkona Homagundam* (Quadrangular altar for sacrificial fire), and '*AhwaneeyaAgni*' emerged from this face.

Vamadeva represents the '*Swapna*' level/stage of consciousness. Among the '*Pancha Bhoota*' (five elements) Vamadeva created '*Jalam* (Water)'.

Among the seven *Swaras* (notes) of Music, '*MADHYAMA* (ma)' emerged from Vamadeva. Among the five basic sounds of the '*Mridangam*', '*NAM*' sound was born out of Vamadeva. Among the five '*Talas*' (Tempo / Rhythm) of Dance and Music, '*Chach Chatputa Tala*' originated from this face.

Vamadeva represents and rules over the '*Manipooraka Chakra*' among the *Shat Chakras* of our body because, Vamadeva face is the sire of Vishnu and Vishnu is the presiding deity of *Manipuraka chakra*. Vamadeva is the seed letter 'MA', in the *Panchakshari Mantra* (NaMaSiVaYa). And it is the 'U' in *Omkara*.

Out of the 28 *Shaiva Agamas* which were revealed by the 5 faces of this Parabrahma Sadashiva, this Vamadeva face gave rise to *Dipta, Sukshuma, Sahasra, Amsumat and Suprabheda*, and taught them to *Kasyapa Rishi* (sage) who transferred this knowledge to 3 celestials who propagated this knowledge on Earth".

-Aghora Face (Manifestation of Lord Rudra)-

Swami started explaining further, "That face of that *Para Shiva* which faces southwards is called as '*Aghora* (means, not terrible, peaceful)'. *Aghora* face represents the element 'Fire' and is the aspect of 'Destruction and Regeneration'.

From this face which is of '*Neela Varnam* (bluish color)', that supreme Lord manifested himself as Lord *Rudra* and from the *Adi Para Shakti* manifested the '*Gyana Shakti* (power of Knowledge)' which is Goddess '*Saraswati*' who later on manifested into a form from the mouth of Lord Brahma.

Atharva Veda, Mantras, Atharvana-Shaakha, Aghora-Pravara, Nagopaveetam (Sacred thread of snake), *Vartulakara Homagundam* (circular altar of sacrificial fire), *DakshinAgni* (the fire of the south), and *Varna Mala* (50 letters of the Sanskrit alphabet) took birth from *Aghora* face of Sadashiva. This face destroys all sins, destroys all that is evil and grants riches.

Aghora represents the '*Sushupti*' level/stage of consciousness. Among the '*Pancha Bhoota* (five elements)' Aghora created '*Agni* (fire)'.

Among the seven *Swaras* (notes) of Music, '*PANCHAMA* (pa)' emerged from Aghora. Among the five basic sounds of the '*Mridangam*', 'THOM' sound was born out of Aghora. Among the five '*Talas* (Tempo / Rhythm)' of Dance and Music, '*Shatpita Putrika Tala*' originated from this face.

Aghora represents and rules over the '*Anahata Chakra*' among the *Shat Chakras* (6 energy shells) of our body because, Aghora face is the sire of *Rudra* and Rudra is the presiding deity of *Anahata chakra*. Aghora is the seed letter 'SI', in the '*Panchakshari Mantra* (NaMaSiVaYa)'. And it is the 'MA' in *Omkara*.

Out of the 28 *Shaiva Agamas* which were revealed by the 5 faces of this Parabrahma Sadashiva, this Aghora face revealed *Vijaya, Nisvasa, Svayambhuva, Agneya (or Anala) and Vira*, and gave them to *Rishi Bharadvaja* who transferred

this knowledge to 2 celestials who propagated this knowledge on Earth".

-Tatpurusha Face (Lord of the Universe, Ruler/Emperor aspect-Maheshwara)-

Swami, said, "Children! The word '*TAT*' means 'That' (who is absent or not seen), therefore it represents '*Nirguna Parabrahman*' (Supreme soul which is formless). '*Tatpurusha*' means '*Saguna*' form of the Para Brahman (Supreme Para Brahma in a form). This is that face of the '*Para Shiva*' which remains in meditating posture, monitoring the world, and Blessing the universe. This eastern face is considered as the First face. That Supreme Lord who is the one present always behind us, as a protector and guide, is *Tatpurusha*.

This face is of '*Hema Varnam* (Golden / Yellow color)', and from the *Adi Para Shakti* he created the '*Kriya Shakti*' (Power of Action).

He is the greatest teacher and Lord of the Yogis. *Ashtanga Yoga, Tarakam, Sankhyam, Amanaskha, Laksha Trayam; Dhyana Mudras* like *Khechari, Bhoochari, Madhyama, Shanmukha, Shambhavi,* and all other *Yoga Kriyas* got their origination from Tatpurusha. This face is the '*Eshwara* (controller)' aspect of the 'Sada Shiva'. Tatpurusha is the '*Maheshwara'* (Supreme Lord / Controller) and remains as the source of Lord *Indra* (He creates *Indras*). He is ever awake. He remains beyond the levels of good & evil since he is the ascetic who is not tainted by good or bad actions. This radiant Lord bestows favors on other gods including *Brahma, Vishnu, and Indra*. He is *Hamsa*, and *Pranava*. In fact, Lord *Parashiva* in perceivable form is *Maheshwara*.

Tatpurusha represents the '*Turiya*' level/stage of consciousness. Tatpurusha face (*Maheshwara*) is the 'Obscurer' aspect of Sadashiva which veils all the souls under the blanket of his Supreme '*Shambhavi Maya* (Illusion)'.

Sama Veda, Mantras, Sama-Shaakha, Tatpurusha-Pravara, and *Panchakona Homagundam* (Pentangleular altar of sacrificial fire) were generated from this face.

Among the *Pancha Bhootas* (five elements) Tatpurusha created '*Vayu* (Air)'. Among the seven *Swaras* (notes) of Music, '*DHAIVATA* (da)' emerged from Tatpurusha. Among the five basic sounds of the '*Mridangam'*, 'DHI' sound was born out of Tatpurusha face. Among the five '*Talas*' (Tempo / Rhythm) of Dance and Music, '*Sampadveshtakaa Tala'* originated from this face.

Tatpurusha represents and rules over the '*Vishuddha Chakra'* among the *Shat Chakras* (6 energy shells) of our body. Tatpurusha is the seed letter '*VA*', in the *Panchakshari Mantra* (NaMaSiVaYa). And it is the 'BINDU' in *Omkara*.

Out of the 28 *Shaiva Agamas* which were revealed by the 5 faces of this Parabrahma Sadashiva, this Tatpurusha face revealed *Raurava, Mukata, Vimala, Chandrajnana* and *Mukhabimba (or Bimba)*, and taught them to Sage *Gautama*, who transferred this knowledge to 2 celestials who propagated this knowledge on Earth".

-Ishana Face (Supreme Consciousness, Salvation giving-Sadashiva)-

Swami continued, "I hope you all have understood the elegance of *Tatpurusha* face of the Lord *Sadashiva*. Now I'll explain his fifth and supreme face called '*Ishana*'. Listen to me carefully!

This *Ishana* face points/looks skywards and hence it represents the totality of supreme control over the entire creation, Gods, and everything which is manifested/concealed, living/non living. It is the Lord which is not bound under any shackles, it is beyond space and time, it is beyond the three qualities, and it is beyond any emotion. It is the supreme consciousness and is ultimate in every sense. It balances all the cosmic tasks called '*Pancha krutya*'. Ishana represents the total energy of Sadashiva which is the '*Adi Para Shakti*'. Ishana is peaceful, and bestower of supreme bliss beyond imagination. It shines by its own brilliance. This Sadashiva is the cause of all causes, within whom the entire set of universes reside. *Ishana* is the highest realm of peacefulness, greatest truth, and supreme consciousness.

Ishana represents the '*Samadhi*' level/stage of consciousness. This face is the bestower of '*Kaivalya* (Salvation)' and is the controller of '*Surya*' the Sun (However it is sometimes equated to Surya also). Ishana face represents '*Chit Shakti*' (Supreme Consciousness). This Ishana face gives that ultimate wisdom of the 'Parabrahman' which once obtained, takes a person beyond all experiences of pleasures and pains, makes the person a 'Witnesser' as like as the Sadashiva himself who remains unchanged under any circumstances, who is the controller, and witnesser. Since this *Sadashiva* is the 'Para Brahman' he is eternal, unchanging, is the *Karta* (doer), *Karma* (action) and the *Kriya* (task) but still doesn't do any work and is dettached. For him, neither one is dearer than another being nor he despises nor discriminates. He is the Judge, only with his wish & will the entire universe, Lords, celestials, humans, and everything functions, yet he is unattached with the *Karma* of those jobs. This supreme Lord bestows this kind of Supreme consciousness and liberation.

Among the '*Pancha Bhootas*' (five elements), *Ishana* created 'Akasha

(Sky/Ether)'. Among the seven *Swaras* (notes) of Music, '*NISHADA* (ni)'emerged from Ishana. Among the five basic sounds of the '*Mridangam*', 'THA' sound was born out of Ishana face. Among the five '*Talas*' (Tempo / Rhythm) of Dance and Music, '*Udghatta Tala*' originated from this face.

Ishana represents and rules over the '*Ajna & Sahasrara Chakra*' among the *ShatChakras* of our body because; Sahasrara represents the highest realm of consciousness presided by 'Lord *Sadashiva*', and same is the case with Ishana face. Ishana is the seed letter '*YA*', in the *Panchakshari Mantra* (NaMaSiVaYa). And it is the 'NADA' in *Omkara*.

Out of the 28 *Shaiva Agamas* which were revealed by the 5 faces of this Parabrahma Sadashiva, this Ishana face revealed *Prodgita, Lalita, Siddha, Santana, Sarvokta, Parameswara, Kirana* and *Vatula* to Sage *Agastya* who transferred this knowledge to 2 celestials who propagated this knowledge on Earth".

Swami continued, "This *Panchamukha Virat Sadashiva* is called by the name of '*Vishwakarma*' in *Sama Veda* because he is the father of - the entire universe, *Brahma, Vishnu, Rudra, Surya, Chandra, Agni,* and *Vedas*. Since he created, *Para Shakti, Ichcha Shakti, Kriya Shakti* and *Gyana Shakti* out of his own supreme energy '*Adi Para Shakti*', he is to be known as the Supreme power beyond which no other power exists. Also, the seven '*Oordhwa lokas*' namely, *Bhu, Bhuvah, Swar, Mahar, Jano, Tapo,* and *Satya loka* have also been created by this Supreme Lord '*Maheshwara*' himself".

"These energies manifested themselves later as the consorts of the Lords, who emerged out of his five faces. 'Ichcha Shakti' manifested herself into a form as 'Lakshmi' as the daughter of Sage *Bhrigu* and later married Vishnu. 'Gyana Shakti', who manifested herself in a form as 'Saraswati' through Brahma's mouth, became his wife".

"Apart from these great Lords and *Shaktis* (energies), five celestial artisans called, *Manuvacharya* (Blacksmith), *Mayacharya* (Carpenter), *Twasthacharya* (Metal Craftsman), *Shilpi* (Stone carver) and *Vishvagyan* (Goldsmith) emerged from his faces Sadyojata, Vamadeva, Aghora, Tatpurusha and Ishana respectively. These five celestial artisans (who also became '*Prajapatis*') produced the lineage of craftsmen. Today's Viswabrahmins (caste of craftsmen/Smiths) are the descendents of these five *prajapatis*".

"Panchamukhi Sadashiva - who is the eternal Para Brahman, is formless as Brahma Jyoti, but also has a form which is indivisible and consists of a formless-form of 'Ardhanarishwara' (an inseparable union of *AdiPara Shakti* with *Sadashiva*). But he appeared in a perceivable form as '*Maheshwara*' on the '*Rajata Giri* (Silver Mountain-Kailash)' for the sake of mankind; and blesses us with

his benevolent looks and serene face. However, essentially there is no difference between his one face form '*Maheshwara* (*Tatpurusha*)' and his five faced *Para Brahman* form as '*Sadashiva*' since whichever direction he appears to face even in his *Eka-Mukhi*((one-faced) form, he has the attributes of that face which belongs to that direction in his *Sadashiva* form. But know that, '*Sada Shiva'* is beyond the perceptions, but can be seen within us through self realization or kundali awakening. This *Maheshwara* is the consort of '*Parvati'* who is not different from the total energy *Adi Para Shakti* (Primal Supreme Power) of his true form- '*Sadashiva*. *Parvati* is the manifestation of that supreme energy in a perceivable form and is the consort of *Maheshwara*. They are not different, there is no duality".

Swami repeated, "Children! I again emphasize on the point that, there is nothing except that *Para Shiva*. Whatever exists or doesn't exist, whatever is visible or invisible, day or night, past, present, future; mortals or celestials; there is essentially no duality among anything. Always keep your heart and mind filled with the sense of *Advaita* (non dualism). That *Sada Shiva* is himself present as *Vishnu, Brahma, Surya, Agni, Chandra, Lakshmi, Saraswati, Parvati* and everyone. Hence a man who is gifted with the vision of non-dualism, doesn't see anything else existing other than *Shiva*, and doesn't see duality between *Sadashiva* and any of his forms is a real '*Gyani'* (wise man), and such a blemish less human is equal to the Lord himself. Therefore, worship that *Parabrahman* in any form of your choice".

Swami further explained, "Now in short I'll explain you the creation process which took place after this. The creation of '*Pancha Maha Bhoota'* viz. 'Earth, Water, Fire, Air, and Ether' was not enough since, this was the '*Sookshma Srushti'* (Micro universe). Lord wanted to create a '*Sthoola Srushti'* (macro universe) which he created by dividing the 5 elements into 96 '*Tatwams* (essences)' and mixing them with the 3 *Gunas* (qualities)".

पञ्चैतानि, दसेन्द्रियाणि,

विषयाः, प्राणाषष्ट चक्रया, रागष्ठकरुधचतुषड्र्मुभिः,

सासानि तधतवः, नाडि, मण्डल,

मीशनत्त्रयः, गुणवस्थास्च तापत्रयं |

कोशा, पराच, तनुस्च शन्नतिकं तवानि जीवात्मना ||

Swami continued, "It means, five *Pancha Bhootam*, five *Gyanendriyas*, five *Karmendriyas*, ten *Vishayam* (subjects), ten *Prana Vayu* and *Upa Prana Vayu*, six *Shatchakram* (energy shells), eight *Ragam*, four *Anthahkaranam* (types of aware-

nesses), six *Shadoorma* (hunger, desire, lust,sorrow, old age, death), seven *Dhatus* (metals), ten *Nadis* (Pulses), three *Mandalas* (nerve groups), three *Ooshanam*, three *Gunam* (*Satwa, Raja, Tamo*)', three *Avastha* (*Jagrut, Swapna, Sushupti*), three *Tapatraya* (*Adhyatmika, Adhidaivika, Adhibhoutika*), five *Kosam* (layers)'; all these which constitute a pack of 96 *Tatwams*, is known as '*Jeevatma'* which feels and identifies itself with the 'I' identity".

Swami stopped for a while and said, "These details are called as '*Sankhya Yogam'*, which I had once explained in detail to Siddhaiyya; but I would explain the same to you all some other time if you like to know. However, I would tell you now the five prime cosmic functions called '*Pancha krutyam*' that the Lord *SadaShiva* does through his manifestations".

On hearing that word, a curious listener from the audience asked a question, "Swami! We have heard about *Panchkrutyam*. However I would like to know more details about the same from you".

Swami said, "Alright! With the '*Panchakrutya'* how the universe was created I will explain now. Listen carefully!"

(*Panchakrutya is discussed in next chapter. However readers are requested to go through the foot notes of this chapter which reveals striking truths of Puranas*)

FOOTNOTES (Applying Thoughts Further)

Readers please note that this theory could seem new/contradictory to what you have been listening through some Puranas. However this theory exists in Upanishadas which were derived from Vedas. Panchabrahmopanishat, Rudrahridayopanishat, Parabrahmopanishat are majorly in sync with Swami's theory. Moreover, Swami's theory also touches many aspects from some other Upanishads and scriptures like Mananarayanopanishat, Agama Shastra etc. However from Puranic angle if we see, this theory would seem new and contradictory to many stories what we learnt so far.

Every Purana tells a different story eulogizing the central deity as Supreme! There are many mutually conflicting stories in Puranas which made me feel that all Puranas passed through various hands over the time and based on the interests of people they were modified. Hence all 'Smriti' based texts contradict each other as relates to stories. However the authoritative and authentic texts viz. 'Vedas', Epics (Ramayana, and Mahabharata), and Upanishads can be relied upon to seek the truth and evidence. Having stated my opinion about interpolation of various stories in Puranas, I would also like to

make a point that with the above theory of Swami I could draw some logical correlation among the Puranas which we will discuss here. We would finally understand that whatever 'Sri Veera Brahmendra Swami' preached is actually in line with the authentic texts as well as with Puranas also! Here I haven't gone deep into analysis with respect to Vedas/Upanishads. However; here I've tried to analyze the above theory with reference to Puranas and we would start with analysis (break down), and finally when we synthesize (put together) the Puranic parts, we would arrive at beautiful discoveries. I would start with questioning the Puranas which might sound offensive initially but kindly be patient; at the end I would prove that the current beliefs and Puranic theories also speak the same truth. This analysis is a kind of Proof by Contradiction and hence initially it would sound as negating, but later on we would understand the beauty of Hinduism when I synthesize the analyzed portions. Let's proceed now:-

WHY THE NAME VISHWAKARMA?

Here Veera Brahmendra Swami uses a new term 'Vishwakarma' to refer to that Supreme Lord who is the cause of all causes; first cause of everything, who is 'Svayambhu' (emerged from himself and who has no Sire), and who is the sire of all. But in fact he is none other than the Lord '*Sadashiva*' of five faces. Here the term '*Virat Vishwakarma*' should not be confused with the '*Deva Shilpi Vishwakarma*' (sculptor/architect of gods). Here 'Virat Vishwakarma' is an attribute. It specifies that Lord '*Sadashiva*' is the creator of everyone including universes and he is very vast. We have evidences available in our texts which call Lord '*Shiva*' by the name '*Vishwakarma*' viz.

- Shiva Sahasranama Stotram from '*Shiva Purana, Koti Rudra Samhita*' says that Shiva's one name is '*Vishwakarma*'
- *Sama Veda* calls *Shiva* by the following verse

ॐ त्वामिन्द्रग्निभूरसि त्वम् अन्गुःसूर्योमरीचयः
विश्वकर्म विश्वदेवो महादेवो महान आसीः (*Samveda Chapter 33 verse 22*)

- A rarely found Purana (among 18 Upa-Purana) called '*Vashishtha Purana*' also has a verse which is as follows:

ॐ विश्वकर्म परब्रःमन जगदाधारं मूलकः
तन्मुखानि तुर्वै पञ्च पञ्च ब्रःमोत्युदाःरुतं (*Vashishtha purana kanda-3, chapter-6 verse 1.1*)

- We have the following sloka in '*Purusha Suktam*' which describes *Sa-*

dashiva, and *Vishnu* (*Purusha*).

अध्भ्या संभूथ पथ्व्यै रसस्च.विस्वकर्मनस् समवर्थधि.

तस्यासत्वश्ता विधादःद्रुपमेथि.तद पुरुषस्य विस्वमाजनं अग्रे. 2-1

"*From water and essence of earth was born, the all pervading universe. From the great God Vishwakarma (=Sadashiva) who is the creator, then appeared that Purusha (=Vishnu). And the great God, who made this world Vishwakarma (=Sadashiva), is spread as that Purusha (=Vishnu), in all fourteen worlds. And also the great form of Purusha (=Vishnu), came into being before the start of creation*". (Verse translated by P.R. Ramachander. Only the names within brackets have been inserted by me)

- This Purusha Suktam is actually a stotram for *Vishnu* however this above verse also remembers to mention about *Sadashiva* who manifested himself as *Vishnu* from his *Vamadeva* face.

BEAUTY OF CONNECTION BETWEEN LORDS AND VEDAS

We know from Puranas and Gita that Vishnu represents *Sama Veda*, Rudra represents *Rig Veda*, and Brahma represents *Yajur Veda*. Here, from the above figure one may observe easily the unity among the deities. Each deity represents the *Veda* which sprang from the face at the *Dakshina disha* (right hand side direction). And each deity created and preached the rituals (It's given in next chapter) of that *Veda* which belongs to the God who stands at his *Vama disha* (Left hand side). Here if we note this, we'll see that Brahma who represents *Yajur Veda* created rituals and recitals of *Rigveda* (which represents Rudra). Vishnu who represents *Sama Veda* created rituals and recitals of *Yajur Veda*, Tatpurusha (Maheshwara) created rituals of *Sama Veda Parayana* which belongs to Vishnu. This shows the beauty of the unity, mutual respect and integrity among the Lords and teaches us that although Vishnu, Brahma, and Rudra sprang out of Sadashiva, yet they are not different from Shiva. This indicates *Advaita* (non Dualism) among them. This circular big bang expansion theory also agrees with the fact that nature loves symmetry.

SHIVA'S HARI-HARA FORM

In our scriptures we have one popular form of Shiva as "*HariHaraMurty*". But why was Shiva and Vishnu depicted as sharing one body as like as Shiva and Parvati (*Ardhanarishwara*)? The answer lies right in the above story as told by Swami Veerabrahmendra. Vishnu emerged from Sadashiva's Vamadeva face. *Vama* means left. And from the same face Sadashiva's *Shakti* manifested

herself as *Para Shakti* and became his consort as *Parvati*. Sadashiva in his Maheshwara form (One face form-*Tatpurusha*), his left portion is occupied by Parvati. Since Vishnu also sprang from the same portion of him, it can be assumed that Shiva's *Vama Bhagam* (Left portion) represents Vishnu. Hence the name "Hari-Hara" which teaches us that Shiva is Vishnu, and there is no difference between them. This erases duality between them.

UNDERSTANDING THE SECRET BEHIND ADI SHANKARA'S STATEMENT, "बान्धवाः शिवभक्तास्च"

In "*Annapoornashtakam*" an octet hymn composed by Adi Shankara on Goddess *Annapoorna*, that great poet says,

माता च पार्वति देवी पिता देवो महेश्वरह्
बान्धवाः शिवभक्तास्च स्वदेशो बुवनत्त्रयं

(Which means: Goddess Parvati is my mother, Lord Maheshwara is my father, all devotees of Shiva are my relatives and the three worlds are my own country!)

What a deep secret that great poet hid inside these two seemingly simple lines. If we can understand the meaning of this verse, we have in fact understood entire Hinduism!

That poem was written on Goddess Annapoorneshwari; hence it was a *Shakta* hymn. Shankara had also composed few hymns on *Vaishnava* forms like '*Lakshmi Narasimha Karavalamba Stotram*', '*Kanakadhaara Stotram*', '*Krishnashtakam*' etc. So isn't his statement "*All Shiva devotees are my relatives*" an offense to Shakta or Shatkti followers and Vishnu or Vaishnava devotees? Had he been a modern day poet, by this time his statement would have become popular as a controversial statement. Why didn't he mention that even Vishnu devotees are his relatives? Why didn't he mention all Shakti worshipers are his relatives? Was he partial? Did he commit an offense to Vaishnavism and Shaktism? Is this statement not controversial?

Answer to all such controversial questions is "No". In fact, he had explained the entire concept of Supreme Parabrahman and his manifestations in a nutshell within two lines of that hymn.

He said, "Maheshwara is his father, and Shiva's devotees are his relatives". That means, *Maheshwara* who is the visible and perceivable form of the Supreme *Para Shiva* - who is the Brahma Jyoti and has no form, that *Para-Shiva* assuming a perceivable form is the father and protecter of the universes as *Maheshwara*. Shiva is a short term commonly used to refer to the word

'*Sadashiva*' or '*Parashiva*'. *Shiva* is a very broad name. Shiva himself manifested and exists as *Brahma*, and *Narayana*. So Shiva is a super set of all perceivable forms. Shiva is *Vishnu*, Shiva is *Brahma*; Shiva is *Parvati*, *Lakshmi*, and *Saraswati*. So when Adi Shankara says "*All Shiva devotees are my relatives*", he in fact means all the devotees of that 'Super Set' are his own relatives. So, when Shiva is himself present as *Vishnu*, where is *Vishnu's* separate existence? When Vishnu himself is full of *Shiva tattwam* (essence), where is a separate cult called *Vaishnavism*? In fact, be it Vishnu devotees, Shakti devotees, or Maheshwara's devotees; all are directly or indirectly worshiping *Sadashiva* only! So, Sankara's statement explains this true fact that these divisions of cults are manmade, and there are no separate deities called Vishnu, Brahma and others. All "*Isms*" are branches or paths which ultimately converge at the lotus feet of *Shiva* only. Adi Shankara's statement is in line with *Swami Veera Brahmendra's* explanation.

BEAUTIFUL LOGIC/REASONING IN RELATIONSHIPS (SIBLINGS AND CONSORTS)

This theory matches closely with reality since it fits logically with the stories given in Puranas. Let us analyze the beauty of this story.

- Siblings: - Some Puranic stories depict that Vishnu and Parvati share a brother-sister relationship. But we rarely find any story which gives us the reason why they are called siblings. Also, Shakta texts (like *Devi Bhagawatam* etc.) tell us that *Lakshmi-Brahma*, *Saraswati-Shiva* and *Parvati-Vishnu* are siblings. Shakta/Tantra texts say that these Siblings were created by *Mahalakshmi*, *Mahasaraswati* and *Mahakali*. Similarly *Lalitopakhyana* tells us that they were created by *Goddess Lalita Tripura Sundari*. But what's in a name? All energies are energies and it doesn't make any difference whether we consider those manifestations as originated from *Shakti* or *Shaktimaan* (Shiva). But the question here is, these texts explain the sibling relationship among *Trinity-Tridevi* as mentioned above. However there is a drawback of these theories that these texts can't explain the reasons behind couple formation among them. Why *Brahma-Saraswati*, why not *Brahma-Parvati*? Story of '*Panchamukhi Parashiva*' explains everything. The story what Veera Brahmendra Swami said seems logical for the following reasons.
- *Brahma* and *Ichcha Shakti* (Lakshmi) emerged from same face (Sadyojata), hence they are siblings. *Vishnu* and *Para Shakti* (Parvati) emerged from same face (Vamadeva) hence they are siblings. *Rudra* and *Gyana Shakti* (Saraswati) emerged from same face (Aghora) hence they became siblings. Continu-

ing on the same lines we can also deduce why *Chandra* (Moon) is called *Lakshmi's* brother.

- Vedic thumb rule: - Secondly, as per Vedic philosophy of Hinduism, in any ritual it is a rule that "Sister" always sits/stands at the side of "*Dakshina Hastam*" (Right hand side) of a Man. And consort/wife should stand/sit at the side of"*Vama Hastam* (Left hand)" (Sadhashiva's *ArdhaNareeshwara* form depits this as an example). With this Vedic rule if we see, Brahma, Vishnu and Maheshwara married the energies (Shaktis) which emerged from their left side face only. *Brahma* (emerged from Sadyojata) married *Saraswati* (emerged from Aghora), *Vishnu* (emerged from Vamadeva) married *Lakshmi* (emerged from Sadyojata), and Tatpurusha face who himself is *Maheshwara* married *Parvati* who is his eternal "*Adi Para Shakti*" which always remains occupied his left half of the body and that "*Adi Para Shakti*" manifested herself as *Parvati* from his Vamadeva face which falls at the left side ('*Vama'* itself means left). Secondly, *Saraswati* is *Rudra's* sister, but one of the 108 names of *Saraswati* calls her as "*Shivanuja*" (Sister of Shiva). Now to analyse this, if we sit in front of the *Tatpurusha* face of Shiva which is his first/prime face who is called *Maheshwara* when he remains in one face form, if we observe carefully, Aghora face falls at the *Dakshina Hasta* (Right hand side) of *Tatpurusha* (Maheshwara), from which Saraswati emerged as *Gyana Shakti*. Hence she being *Rudra's* sister, she also became *Sadashiva* / *Maheshwara's* sister. Hence the name '*Shivanuja'* becomes true and tested.
- Atmika: - "*Atmika*" is a Sanskrit word which means "*Of one's soul*". It is used primarily in relation with either *Sister* or *Consort*. Lakshmi's '*Astottara Shata Namavali*' (108 names) has "*Om Brahma-Vishnu-Sivatmikaya Namah*" as the 107th name. Whereas Saraswati's 108 names have "*Om Brahma-Sivatmikaya Namah*" as the 108th name, why 'Vishnu' is omitted here? There lies deeper meaning to everything in Hindu scriptures/texts. Let's understand how. *Vamadeva* and *Aghora* faces being at back to back, there is no direct formula to deduce any relationship between Vishnu and Saraswati. They are neither siblings nor consorts. This makes the relationships logically correct. That's the beauty of this symmetrical evolution theory from *Sadashiva* which keeps the sanctity of the relationships by breaking the link from becoming circular. Now, If we place the skyward facing face (*Isana*) in its actual *Esanya* (North-East) direction, then symmetrically the five heads would get arranged as shown in the first figure of Lord *Shiva* above. There the *Sadyojata* face falls towards the right hand side of *Shiva* (If we sit in front of *Tatpurusha*). So, being origintaed from the direction of '*Dakshina Hasta*', Lakshmi becomes the sister

of Shiva. This way the names "*Brahma-Vishnu-Shivatmikaya Namah*" and "*Brahma-Shivatmikaya Namah*" become meaningful. Saints who deduced these names were great thinkers indeed!. Beauty of "*Panchamukhi Sadashiva*" theory of origin is that, only this theory can explain the relationships between *Trinity* and *Tridevi* in such a logical manner. Other theories of origination from any school, any Purana, any Epic just state the relationships, but they fail to explain the reasoning behind the same.

RELATING SHAKTIS AS GODDESSES (IN SYNC WITH PURANAS)

The above story of origination doesn't conflict with Puranas. In fact it supports them in the following analysis. Puranas tell us that Lakshmi emerged out of ocean and married Vishnu, Saraswati was born out of Brahma's tongue, and Parvati was Himalaya Mountain's daughter. But from the above theory of Swami they all emerged from Shiva's faces. Is it a contradiction? Certainly not; it's because energy has no form. If they have to manifest themselves in a form and stay somewhere, they need to enter a body. Hence Ichcha Shakti took birth as Sage *Brigu's* daughter (*Shri / Lakshmi*) who used to stay in heaven, and later went inside ocean as a result of Sage *Durvasa's* curse to *Indra*. Thereafter with the churning of ocean she emerged out and married Vishnu. *Saraswati Sahasranama Stotram* from *Skanda Purana* states that when Brahma created universe, he found it all dull without sound. He also didn't get further ideas of creation, he felt like he was lacking some power of knowledge. Then he did penance for some 100s of years and then *Gyana Shakti* emerged out of his mouth (अविर्वभुव तत्पश्चन्मुखतः परमात्मनः) as goddess *Saraswati* and gave him knowledge of creation and also infused sound in the world (she is *Vak devi*). Similarly, *Para Shakti* transformed herself as a daughter of *Daksha* called "*Sati*" and later self immolated her and again took birth as Himalaya's daughter "*Parvati*" and married Shiva. The origin of these goddesses looks logical and also matches with the Puranas without contradicting them

ANALYSIS AND CORRELATION BETWEEN THE SOUNDS OF THE ABOVE THEORY AND PURANAS

Swami narrated how each sound of Music (SaRiGaMaPaDhaNi), Sounds of *Mridangam*, and *Omkara Nadam* etc emerged from Shiva. But Puranas call Saraswati as *Vagdevi* (goddess of speech and sound). Her *Sahasranama Stotram* says that she infused sound in the creation and made it beautiful. So don't these two theories sound contradictory? Certainly Not! One thing we should understand is the types of *Nadam* (sound). Sound is referred to as the "*Nada*

Brahma" or the divine sound, that is to say, in abstraction too there is a connection with the divine. There are two types of sound: *un-struck/un-heard* sound and *struck/heard* sound. Un-struck sound is a vibration of ether, the upper or purer air near the celestial realm. The enlightened yogis seek the unstruck sound called "*Anaahata* Nada", and only they can hear it. The struck sound or "*Aahata Nada*" is the vibration of air in the lower atmosphere closer to the earth. It is any sound that we hear in nature or man-made sounds, musical, and non-musical. So all sounds emerged from Shiva were *Anahata* in nature which became hearable by us when Saraswati transformed them into *Aahata* (heard) sound. Hence the same note of music can be created in *Aahata* way (which we hear) and also in *Anahata* way (which needs Yogic powers to perceive). So, hopefully the contradiction is clarified now.

MINOR DEITIES OR MAJOR DEITIES?

Let's analyze the so called Demi-Gods of Hinduism.

- Agni: - Here Swami stated that *Agni* was born from *Aghora* face. However, Agni is said to be the son of Brahma in Puranic stories. So does that mean there was no fire before Brahma sired him? Secondly, if Agni was Brahma's son, then why does Rig Veda praise him as a form of the Supreme Lord calling him as emerged from Virat Purusha? Agni in Rigveda is equated to Vishnu, Indra, and Rudra also. How can Agni be praised like that if he was a demi god? Also, Agni and Rudra are more or less same as per Vedas and Upanishads. Agni was also like Surya, a manifestation of the Para Brahman at the very beginning of the universe itself. The above story by Swami clarifies this point very well since deities emerging out of *Para Brahman* (Sadashiva) can't be minor deities / demi gods. Hence if we have to correlate this to match Purana then we may assume that Agni would have manifested himself later as a son of Brahma and became subordinate deity to *Indra*.
- Bhudevi, Varuna, and Vayu: - To extend the above point on Agni, I would say even *Bhudevi*, *Varuna* and *Vayu* are also not *Demi Gods* (minor deities). Without "*Pancha Bhuta*" no creation can start. Entire universe is composed of those five vital elements. Hence the Puranic stories which make them minor deities who originated later as the sons of sage Kashyap do not conform to the truth of *Pancha Bhutas*. Hence here if we want to understand the inner meaning of Puranic story then we should consider that these elements *Water, Air*, attained a form of a deity after taking birth from sage kashyap. Also, *Bhudevi* (Goddess of Earth) is considered a wife of Vishnu and an aspect of *Lakshmi* herself. So, definitely even *Bhudevi* can't be called a minor deity since she

pervades the entire universe; without earthly element no creation can exist.

- Chandra: - 'Chandra' is called as a minor deity who was born to *Atri* and *Anusuya* as per *Puranas*. However, here Swami said that *Chandra* (moon) emerged from the *Sadyojata* face of *Sadashiva*. This definitely seems contradicting but we have to understand the scriptures in depth. '*Purusha Suktam*' from *Rig Veda* says, "चन्द्रमा मनसो जाता" (from his mind was born the moon), which is what Swami explained about *Chandra's* origin. However the Puranic story is also correct, and like Surya and Agni he might have taken a form of a deity as Atri-Anasuya's son later on.
- Indra: - Tatpurusha face of Sadashiva (known as Maheshwara) represents "*Indra*" and also creates *Indras* as told by Swami. In the "*Para Brahmopanishad*" *Eshwara* is considered as *Indra* since '*Eshwara'* means Ruler / Lord' and Indra rules the heavens and earth. Hence it seems logical that Indra is also a form of *Maheshwara* and is controlled by Maheshwara himself. But with Puranic angle of vision we see Indra as son of *kashyap* and *Aditi*. But Vedas praise Indra as a major god and equate him with Agni and Vishnu also. So, the only possibility to erase the contradiction and build compromise between Vedic and Puranic story is by logically connecting them. This *Tat Purusha* himself incarnates as *Indra* from the womb of *Aditi*. Since *Tatpurusha* (Maheshwara) is a Supreme God, hence *Indra* is also exalted as Supreme in Vedic verses.
- Surya: - Here Swami mentioned that Sun (*Surya*) also emerged from this *Sadashiva* (Vamadeva face). Now Puranas tell us that Surya was a son of '*Aditi-Kashyap*' couple. But the question arises, was the entire universe dark before he was born to *Aditi*? Certainly not! Also Puranas have demoted *Surya* to a lower position as one of the 'Demi Gods'. But here I present a verse from '*Maha Narayanopanishad*' which calls Sun as the one directly sprung out of the *Supreme Para Brahman*. And it also tells that this Supreme solar deity creates multiple clones just like him who are '*Adityas'* (Here with this we may assume that this Surya would have incarnated himself as 12 Adityas as sons of *Kashyap* and *Aditi*). So, based on this analysis it looks like the Sun who sprang out of Lord Sadashiva's 'Vamadeva' face creates '*Adityas'* like him to illuminate the universes, and could be those were born as the children of sage 'Kashyapa' and his wife 'Aditi'. The below verse appears not only in 'Maha Narayanopanishad', but also in '*Taittariya Samhita of Krishna Yajurvedam*' and '*Atharva Veda*'

ब्रह्मजज्ञानं प्रथमं पुरस्ताद विसीमथ सुरुचो वेन आपः |

स बुद्ध्निय उपमा अस्य विष्टा सतस्च योनिं असतस्च विवाह् ||

"*Vena, the noon sun who was born at the beginning of the creation as the first effect of the Supreme Reality, Brahman, and who is of excellent brilliance spreads over the whole world up to its boundary. He illuminates also the heavenly bodies. He remains manifold in his own limited forms which are like himself. He also spreads over and permeates the causal substance out of which the visible and invisible universe emerges*"

DANCE & MUSIC

We all have heard that Music and dance came from Shiva. He is the *Nataraja*. The above details given by Swami support this point. Mahabharata's - *Anushasana Parva* says, "*He plays on diverse musical instruments. He is a vocalist*"

SUPREME PARABRAHMAN IN SAHASRARA CHAKRA

From the *Yogis* and *Advaitic* saints like *Sankara*, *Ramakrishna*, and *Ramana* we know that kundalini awakening takes a soul to supreme consciousness and makes him equal to *Para Brahman*. We know from *Kundalini Yoga* the presiding deities of each Chakra and the *Beejaksharas* (seed letters) of each chakra which are 'Na','Ma', 'Shi', 'Va', and 'Ya'. When you read them together they become 'NamahShivaya'. The same 'NamahShivaya' is told in above story also. As per Yogis and Gyanis who realized their true self, they call themselves as "*Shivoham*" and in the *Sahasrara* they find *SadaShiva* seated as Guru. Also every chakra has the presense of this Lord in a *Linga* form along with a *Shakti* (*Refer to Chapter - 59 for details*).This tells that the *Supreme ParaBrahma* is *SadaShiva* which is supported by the above theory

SHIVA MEDITATES ON WHOM?

People usually raise questions like Shiva always remains seated in meditation. On whose figure does he meditate? Shiva Purana clearly says, "सर्वे रुद्रं भजन्तेव रुद्रः किञ्चिद भेजेन्नाहि | स्वात्मना भक्तवात्सल्याद भजत्येव कदाचन (*Everyone worships Rudra (read it as Shiva in Shivapurana context) but Rudra doesn't worship anyone. For the sake of devotees he meditates on himself*)" Some people argue saying he meditates on Rama and some others say he meditates on Krishna/Vishnu. However we all know that Vishnu and Brahma also remain meditating (Yoga Nidra of Vishnu is a popular story). As told by Swami above, Tatpurusha is the face which teaches us *Ashtanga Yoga, Sankhya Yoga, Amanaskha Yoga, Tarakam, Lakshya-Trayam* and meditation techniques like *Bhoochari, khechari, Madhyama, Shanmukha and Shambhavi*. So, Shiva's meditation is symbolic and he doesn't meditate on anyone since he is the Supreme Lord himself (*Tat Purusha*). Rather he bestows us with such techniques for self realization and encou-

rages us to follow him becoming our role model. Also, as Tatpurusha he is the Supreme Controller of the universe, so he looks like meditating but he is actually monitoring the *Panchakrutyam* of the universe (*Read next chapter to know about 'Panchakrutyam*)

But people may get a question which is common in our minds, "Then why did Shiva say he meditates on Rama?" The popular verse "श्री राम रामरामेति मनो रामे मनो रमे" as believed to be spoken by Shiva to Parvati which means "*I always meditate on Rama*" (taken from Vishnu Sahasranama Stotram). But there is no such sloka or any Testimonial in praise of Vishnu spoken by Shiva in Vishnu Sahasranama Stotram narrated by Bheeshma to Yudhisthira in "*Ch 135, Anushasana Parva-Mahabharata*" (However that verse exists in the *Padma Purana* version of Vishnu Sahasranama Stotram). So, it's all basically a matter of one's belief and faith on one of the forms of that Lord Parashiva which interests people in a 'specific' version of a hymn. People who like Parashiva in Vishnu form; they prefer verses and stories where Shiva eulogizes Rama/Vishnu/Vaishnava incarnations of their taste. However the fact is Mahabharata which contains the original version of Vishnu Sahasranama stotram has only 4 lines (two verses) of '*Phalasruti*' (benefits) of chanting that hymn and has no testimonials/praises given by Shiva and other deities. But on the other hand we have *Shiva Sahasranama Stotram* in the same Mahabharata where, in the end, we see *Phalasruti* and also Testimonials/Praises from various great sages and also by *Vasudeva* (Krishna) himself. Readers may kindly note that this statement is not an attempt to degrade Rama/Vishnu but to say that original texts do not mention about Shiva meditating on any other God. And i am very well aware of the fact that all forms of the Lord which interest us are none other than Lord Shiva himself, as also stated by Swami above. Just to give a clarification on this section heading i had to choose these examples, to give a reason behind Shiva's meditation and its related controversial statements or understandings which are prevalent in the minds of the devotees.

FIVE STAGES OF CONSCIOUSNESS

There are 5 stages of consciousness *Jagrut, Swapna, Sushupti, Turiya, and Samadhi.* Sadashiva's five faces represent these five stages, which can't be logically explained by any other cult of Hinduism. *Srishti* is active brain's involvement hence it represents *Jagrut* state. *Sthiti* is the balancing act and dreams are the results of the impressions of our daily life. Whatever the mind couldn't do in active state, tries to enjoy/achieve/wander into in the dreams, which fulfils its needs and makes the soul happy. This is balancing act of the

soul, mind and body. Hence *Sthiti* which represents Vishnu is *Swapna* stage. *Sushupti* means dreamless sleep which represents the silence after annihilation. Hence it represents Rudra. *Turiya* is the level where the consciousness scales the levels of *Maya (*illusion), and enters a state of pure consciousness. Hence it pases through the task of *Tirodhana* and reaches the '*Anugraha'* stage.

Samadhi is nothing but becoming one with the Sadashiva. Samadhi makes a realized soul merge with *Sadashiva* (Para Brahma) and hence it represents '*Anugraha'*. So these stages of consciousness can be exactly justified with their association with Shiva's five faces and tasks. Hence this makes it logical and true.

FALSE PROPAGANDA ABOUT SHIVA AS DEMI GOD

We have all Shaivite texts which most of the times stress on Advaita (non dualism). Even the Chapter - 05, Chapter – 07, and Chapter - 32 of the life history of Veera Brahmendra Swami shows us a great example of Advaita. Shiva promises to Swami's parents that he would take birth but actually Vishnu takes birth (Ch.-05, 07).

Likewise Parvati promises Swami's father-in-law that she would take birth as her daughter but Lakshmi takes birth (Ch. -32). Shiva always shows non dualism. Shiva is Vishnu in Vaikuntha and Parvati is Lakshmi. But unfortunately some cults call Shiva as a minor deity (demi-God) to make their favorite god supreme. But the same Mahabharata calls Shiva as the "Original cause of all causes", "Supreme Lord", and hails him above Krishna, Vishnu and Brahma. Bheeshma in Anushasana Parva narrates Vishnu Sahasranama Stotram (1000 names of Vishnu), but expresses his inability to talk about Shiva and says that no one can know him completely. Only to a great extent Narayana or Krishna would be able to know. Also Bheshma says Shiva as Supreme Brahman.

Anushasana Parva says, "*Bhava assumes the forms of Brahma and Vishnu and the chief of the celestials of the Rudras, the Adityas, and the Aswins; and of those deities that are called Viswadevas*". Hence there are umpteen examples in Mahabharata itself which proves Shiva as the Supreme Parabrahman who has no superior power above him. Hence the above story of universe by Veera Brahmendra Swami fits well with the theories of Mahabharata. Let's analyze a bit further about Shiva's status and then let's decide whether he is a demi God or not.

ESTABLISHING CONNECTION BETWEEN ALL THE PURANAS (SOLVING CONTRADICTIONS, COMPETITIONS, AND CONFLICTS)

We have total 18 Puranas and 18 Upa-Puranas in Hinduism. All these Puranas talk differently regarding the origin of universe and Gods. Every Purana eulogizes its central deity as the origin of other deities. At present, let us keep aside the discussion about the contradictions in the Puranic general stories regarding Glories/acts of the trinity. The sole aim of this section is to analyze all the Major Puranas in terms of the story of 'Origin of universe'.

- <u>Vishnu Purana</u>: - Vishnu Purana talks about Vishnu as appeared sleeping on water (hence the name Narayana) It says, there originated a big egg (Brahmanda) which was completely pervaded by him (Hence the name Vishnu which means the one who pervades entire universe). 'Vishnu-Purana' further states that from his navel a lotus flower was born and Brahma was born seated inside that flower. This way, Vishnu is shown as the father of Brahma. This Purana further states that Brahma was desirous of creating a son and hence from him 'Rudra' (in fact eleven Rudras emerged from Brahma as supported by many Puranas) which means 'one who cries' (as per Vishnu Purana). Vishnu Purana as like as many other Puranas starts the origination of universe from the point where Vishnu is seen sleeping on the water of destruction (*Pralayodakam*). That means this story begins from the point of beginning of new Kalpa. But the question, how all Lords, matter, *Panchabhoota* and everything originated first when there was nothing before? - Is not clearly explained in such Puranas. Moreover, this Purana/theory seems to be contradicting the story told by Swami Veerabrahmendra above. But we'll see in the below sections finally that all these Puranic stories actually match with the above mentioned story by Swami.
- <u>Bhagawatam, Gaudiya / Nimbaraka / ISKCON Vaishnavism</u>: -

Gaudiya Vaishnavism and ISKCON followers believe that the first Supreme Para Brahma is *Krishna*. The left portion of the body of the Supreme Lord is *Shrimati Radha* as said in the below sloka from *Nimbaraka Sampradaya* (Sect of Vaishnavism):

अङ्गे तु वामे वृषभानुजां मुदा विराजमानां

अनुरूपसौभगाम्. सखीसहस्रैह् परिसेवितां

सदा स्मरेम देवीम् सकलेष्ठकामादा

Their texts including Bhagawatam further states that Krishna expanded himself further into other forms. From Krishna's plenary expansions Vishnu was born and Vishnu expanded himself further into other identical forms like 'Garbhodakasayi Vishnu', 'Ksheerodakasayi Vishnu' etc. From 'Garbhodakasayi Vishnu' Brahma was born seated on the lotus sprouted from his navel. These expansions are further discussed in their texts where they say that *Rad-*

ha expanded herself as *Lakshmi* and other Goddesses. This theory contradicts Vishnu Purana and ancient texts and beliefs that Vishnu incarnated as Krishna. Scholars of this *Sampradaya* (cult) when asked about this contradiction between Vishnu and Krishna origination sequence, they state a verse from Bhagwad Gita where Sri Krishna told to Arjuna that he had given this Gita discourse to Sun god (Surya) at the beginning of the universe (इमां विवस्वते योगं प्रोक्तवान अहं अव्ययं). They say that this statement not only supports the historical presense of Gita but also tells us that Krishna always existed and is not an incarnation of Vishnu. This theory contradicts Vishnu Purana and also seems contradicting the story detailed by Swami Veera Brahmendra, an incarnation of Vishnu himself. We'll come back to this point again.

- Shakta Texts: - Now let's briefly discuss what the Shakta texts like Devi Bhagawatam say about the Origin of universe. Texts which praise '*Devi*' the energy aspect as the supreme goddess say that from the divine 'Adi Para Shakti' (they term it as *Mahalakshmi, Mahasaraswati, Mahakali*' in *Devi Puranas* and as '*Lalita Tripura Sundari'* in *Brahmanda Purana* and '*Lalitopakhyana*' texts. But the common message from these texts is that the *Trinity* (Brahma, Vishnu, and Shiva') were created by the *Shakti* (energy as Goddess). *Lalitopakhyana* tells us that Goddess '*Sri Lalita Tripura Sundari*' created '*Brahma-Lakshmi*' from her left eye, '*Vishnu-Parvati*' from her right eye, and '*Rudra-Saraswati*' from her third eye. On similar lines Devi Purana states that goddess *Mahalakshmi* created *Brahma and Lakshmi*, *Mahakali* created *Shiva and Sarasvati*, and *Mahasarasvati* produced *Vishnu and Parvati.*

This theory also contradicts the theory given by Swami above. Now let's analyze and relate these stories and understand why each Purana talks differently regarding the Origin of the universe.

- Analysis and correlation between all the conflicting Puranic stories with respect to Swami's Panchamukha Para Brahma Story: -

The above Puranic stories not only contradict the 'Pancha Mukhi Para Brahma' story revealed by Swami Veera Brahmendra; but also conflicts with each other. The Puranic stories just state the Brother-Sister relationships between the Trinity and TriShakti. However there are no logical statements why Brahma married only Saraswati why not Parvati? Similarly there is no logical reason given which resolves the question why they didn't form couples like Shiva-Lakshmi and Vishnu-Saraswati? (We've already analyzed and drawn a logical reason behind these questions in previous sections)

- Secondly, all these Puranic stories say Brahma originated from Vish-

nu's navel, hence *Vaishnavites* consider Brahma as Vishnu's son. Also, Vishnu Purana and Bhagawatam states that Rudra emerged as Brahma's sons. In that case there arise few more contradictions viz. If Brahma is Vishnu's son, and If *Shakta* texts are taken as correct for the origination of Goddesses, then Brahma and Lakshmi being siblings, makes Lakshmi the daughter of Vishnu in relation. On similar lines, Parvati, who is stated as Vishnu's sister in Shakta texts becomes Rudra's maternal grandmother (Rudra being born from Brahma as per Vaishnava texts, and as they falsely interpret Rudra as Parvati's consort) and becomes super senior than Shiva/Rudra. Of course earthly relationships are not completely applicable in celestial plane, but as per our scriptures, *Trinity* and *Tridevi* do share brother sister relationships, hence reasoning around this relationship can't be ruled out.

- Thirdly, the Krishna centric texts don't explain why there is no presence of '*Krishna'* in Vedas, if it was true that, *Krishna* was the source from where Vishnu was born. Fourthly, in some places *Mahabharata* calls *Brahma* as the one who is self born etc. Also, Krishna related stories of his expansions as *Vishnu, Brahma, Rudra* and Radha's expansions as Goddesses do not properly explain the sibling relations between the *Trinity* and *Tri-Devi*.

Since each Purana is specifically tailored to discuss the glories of the central hero; if we read Puranas separately then none of the Puranas would tell us truth. One beautiful thought struck me when I read Swami's '*Pancha Mukhi Para Brahma'* theory and compared all the Puranas with it. Yes! All the Puranas tell us Truth about the Origination of the Universe. They all need to be studied together which gives the following conclusion which remains in sync with the theory of '*Pancha Mukhi Para Brahma'*.

- Putting scattered things together: - Now let me bring all the major Puranas together and combine their theories. Vishnu Purana says from Vishnu's navel Brahma was born which creates many contradictory questions as raised above. However this mystery gets resolved if we include "Linga Purana". Linga Purana states that Brahma was always there as like as Vishnu, but in one Kalpa after the dissolution, Vishnu addresses Brahma as "Son", which enrages Brahma and he questions him why did he call him "Son". Vishnu tells him that in the previous Kalpa once Vishnu sleeping on waters out of boredom created a lotus flower from his navel and sported with it. Brahma being the god of creation didn't tolerate this creation from Vishnu and argued with him. They fought over the superiority aspect when Brahma said he had all the universes within him. To know the truth Vishnu entered Brahma's mouth and traversed through the infinite body for many years and found Brahma's

statements as true. Finally he came out of his mouth and accepted his statement. Next, Vishnu told him to enter his body and check out. Vishnu also claimed that he too contained all the universes within him. When Brahma entered his mouth to verify the truth in his words, Brahma finds all universes inside Vishnu's body and realizes Vishnu's words also as true. However, Vishnu playfully closed all the nine doors (*Nava Dwarams*) of exit (2 eyes, 2 nostrils, 1 mouth, 2 ears, anus and phallic holes). Brahma failed to find a path to come out and finally got one path which was actually the path through the navel. Finally Brahma emerged from the lotus which sprouted from Vishnu's navel. Later Vishnu requested him to accept himself as Vishnu's son and Brahma agreed to that request. Since then because Brahma emerged from Vishnu's navel he is popular as Vishnu's son. Later Shiva tells them that both of them emerged from the Param Jyoti of Para Brahma.

- This Linga Purana has resolved many conflicts with this story. Hence Brahma and Vishnu both have emerged from the Para Brahma. This brings Brahma and Vishnu closer to the '*Pancha Mukhi Sada Shiva'* story of first origination of Lords.
- <u>Analysing Radha-Krishna</u>: - Now let me bring Krishna and Radha for the analysis, which are considered as Source of Vishnu by Krishna centric cults. Vedas do not mention anything about Krishna, but *Rigveda* does mention about Vishnu. So definitely Krishna is not ancient than Vishnu. Hence Vishnu-Puranic story of Vishnu incarnating as Krishna in *Dwapar Yuga* becomes correct with respect to Vedas. But then, *Bhagawatam* and Krishna centric texts are highly revered by various sects of Vaishnavism. Since Truth can't be 'two', one of the stories becomes correct making the other one false. So, which one is correct?
- Similarly, there is no mention of '*Radha'* in *Srimad Bhagawatam* itself. Neither *Bhagawatam*, nor *Harivamsham*, nor *Vishnu Purana* nor *Mahabharata* talks about Radha. Later texts like '*Brahma Vaivarta Purana*', and poem-'*Geetagovinda*' includes her though. But it's a strange experience to see Radha not mentioned in Krishna's important texts like Mahabharata, Harivamsham and Bhagawatam. This fact makes many scholars believe that *Radha* is an imaginary figure; a deity created by Krishna devotees and poets.
- <u>Stolen concept?</u>: - Also, Krishna centric texts copied the '*Ardhanareeshwara'* concept (form) of Lord *SadaShiva* who showed his *Ardhanareeshwar* (half-male and half-female) form where Shiva's left portion is shared by goddess '*Adi Para Shakti'*. As discussd earlier, Krishna and Radha are said to be sharing one body, Radha occupying the left portion. Radha is called as Krish-

na’s *Shakti* and Krishna as her *Shaktimaan*. All these concepts are reproduction of "*Ardhanareeshwara*" form of Shiva-*Shakti*. But again, since many popular saints of *Gaudiya Vaishnavism* cults have believed *Radha* and *Krishna*. They also believed Radha-Krishna as the source of universe including Vishnu. Is there anything which could resolve this contradiction? Is the question now! Let’s analyze!

- The Name 'Krishna':- *Shiva Purana, Linga Purana* and even *Mahabharata* tell us the same story alike about the infinite pillar of fire of *SadaShiva*. These Puranas mention that when Brahma and Vishnu failed to locate the ends, finally SadaShiva appeared in the form of *Ardhanareeshwara* where he was seen as half man half woman where the woman was goddess ‘Adi Para Shakti’ (primal Supreme Energy). Now, if we consider this *Ardhanareeshwar Sadashiva* as Krishna-Radha, then all the conflicts rose above on the names of Krishna and Radha gets solved. Because from Sadashiva only even Lord *Narayana* (Vishnu) emerged, hence if we name Sadashiva as Krishna, the story of Vishnu emerging from Krishna becomes true. Also, since all the *Shaktis* (goddesses) emerged as the manifestations of ‘Adi Para Shakti’ as per the ‘Pancha Mukhi Sada Shiva’ story above as well as all Shakta texts also conforms with it; giving ‘Adi Para Shakti’ the name of “Radha” erases all the conflicts and makes Krishna-Radha’s stories as true. Now the question which comes is, why did I think of equating Krishna and Radha to that ‘*Para Shiva and Adi Para Shakti’*? The reason behind this is; as per the ‘Pancha Mukhi Para Shiva’ story as told by Swami Sri Veera Brahmendra; Lord ‘Para Shiva’ manifested himself as ‘Vishnu’ from his Vamadeva face. Vamadeva face is black in color (*Dhoomra Varnam*). Black is also called as ‘*Krishna Varnam’* and in our Hindu scriptures at many places Dark complexioned people were called as “*Krishna*". *Arjuna* and *Draupadi* both had one of their names as ‘*Krishna’* owing to their dark complexion. Hence Vamadeva face of Lord SadaShiva being black in color, he can be called as ‘Krishna’. Also, in *Shiva Sahasranama Stotram* from ‘*Shiva-Purana, Koti-Rudra Samhita*’ where Vishnu recited 1000 names of Shiva, he called Shiva by name “*Krishna*” which becomes the *590th name* of Shiva. In "*Brahma Gita*" from '*Brahma Purana*', Lord Brahma addressed Shiva as "*Krishna*" owing to his black color (Obviously he was referring to his Vamadeva face in that verse).
- Vamadeva is Vasudeva?:- So, if we take Shiva's 590th name which is "Krishna" into consideration we reach a logical conclusion that; the “Vasudeva” whom Gaudiya cult worships as the Supreme cause of all causes, is none other than the “Vamadeva”.

- Secondly, Krishna is called as "*Brahmachari*" in Brahma Sutras and also in popular stories. *Vishnu Sahasranama Stotram* doesn't have the name "Brahmachari" for Vishnu whereas in *Shiva Sahasranama Stotram* from Shiva Purana as well as from Mahabharata, Shiva's 78th name occurs as "*Brahmachari*". So, if we put this point also as a bead in our rosary, we get closer to the conclusion that- 'Vasudeva is actually Vamadeva'.
- Display of similar feats: - In Anushasana Parva of Mahabharata *(Section CXXXIX)* a ferocious Yuga fire emanates from Krishna's mouth which burns the mountain and again Krishna makes everything back to normal. Seeing this feat the saints present there remembers of a similar incident done by Lord Shiva once when Parvati playfully closed his eyes, a Yuga fire burst out of his third eye which incinerated the Himalayas which were restored afterwards by Lord Shiva's grace. On remembering this, the saints praise Krishna saying he is none other than that Lord Shiva himself. This incident also brings Krishna closer to Shiva
- Lasya or Rasa? - It's a known fact that Lord Shiva and Goddess Parvati are the founders of various Arts, mainly Dance and Music. Among the various categories of Dance there are primarily two types viz. "*Lasya*" and "*Tandav*". Lasya is a dance which depicts love, happiness while tandav is performed by them at the time of cosmic dissolution and depicts anger. In the mission of bringing Radha-Krishna's existence as real a thought provoking point came to my mind which is, "Is it the same *Lasya* which got twisted into a word *Rasa* over the period of time due to differences in speech?" If this thought has a point, then surely Radha-Krishna of Kraishnavism is Shiva-Parvati in disguise!
- Vibhuti Yoga: - Another point which strikes me is, in Bhagwad Gita's "Vibhuti Yoga" chapter where Krishna told to Arjuna about his presence in various forms of deities, he mentioned that he is "*Skanda*" among the warriors. However, he mentioned no where that he was "*Ganesha*". There lies a catch! As per Hinduism scriptures and scholars, a child born from the father's seed is exactly a reincarnation of that father himself. Skanda was born from the seed of Lord Shiva. Hence many scholars believe that he (Skanda) is Shiva himself (a manifestation). Of course Parvati's son *Ganesha* is Shiva's son only (but indirect manifestation). But direct manifestation of Shiva was Skanda. So, if we equate Vasudeva who was preaching *Gita* (to Arjuna), to that Vamadeva (Shiva) himself, then it becomes logical to conclude why he omitted calling himself as Ganesha in *Gita* (remember that Ganesha is not an ordinary Lord, he is the best among the wise, in fact he outsmarted Skanda in a competition using

his wits; he is also a great warrior and a great God, so omission of his name from Gita sounds illogical otherwise. With the above reasoning only i could arrive at a reasonable answer as discussed above).

- Gita's history speaks: - So, that Sadashiva and AdiPara Shakti are their Krishna-Radha whom they see as the source of Vishnu, Brahma and all goddesses. Now let's analyze another verse from the Bhagwad Gita where Krishna says he had preached Gita to *Vivasvan*-Solar Deity (इमं विवस्वते योगं प्रोक्तवान अहं अव्ययं) at the beginning of the creation. This again builds more confidence in my analysis that Gaudiya cult as well as Bhagwad Gita calls Krishna as Supreme but actually points towards *Sadashiva*. What's the reason behind this confidence/conclusion? The answer lies in *Padma Purana Uttara Khanda*. In Padma Purana there is another *Gita* called as "*Shiva Geeta*" which is a divine discourse given by Lord *Sadashiva* to Sri *Rama* in *Treta Yuga*. There Shiva tells to Rama that in the beginning when Lord Brahma and deities were desirous of knowing True form of Shiva, they gathered near the *Mandara* Mountain (Mount *Meru*) which is the favorite of Lord Sadashiva. There Lord appeared in his true form and stole the knowledge and memory of all the deities. Due to this trick, the victimized Gods started asking Shiva "*Who are you?*" and other questions. In reply to their questions Sadashiva revealed the true knowledge about himself which is 'Shiva Geeta". This happened at the beginning of the creation. Later SadaShiva preached the same to Sri Rama. The above story is mentioned by Sadashiva to Sri Rama in the following verses in "Shiva Geeta":

पुरा ब्रह्मादयो देवा-द्रष्टुकामा ममाकृतिं

मन्दरं प्रयायुस-सर्वे मम प्रिरतरं गिरिं

स्तुत्वा प्राञ्जलयो देवा-मां तधापुरतस्थिताः

तावददृष्टवा ध मया देवान-लीलकुलितचेतसः

तेषा मपःरुतं ज्ञानं-ब्रह्मादीनां दिवोउकसां

- So, if we correlate the statements of Lord Shiva to Rama and Krishna to Arjuna in their respective Gitas; it becomes logical to map that whatever Krishna said in Bhagwad Gita that he discoursed that Gita to Sun God in the beginning of the creation and from Sun this divine knowledge percolated to his dynasty; it becomes clear that Krishna is pointing about the Sadashiva only (Although there are so many forms of Sadashiva, yet there is no duality as already told by Veera Brahmendra above. Hence Even if Krishna claims that he told that knowledge to Surya at the beginning, it's not a problem at all,

since there in only one Lord who manifests himself into various forms; and people see God in terms of dualism "Ekam Sat Viprah Bahudha vadanti" a verse from Rig-Veda confirms the Non-Duality of the Gods saying, "Truth (God) is one, Scholars speak (visualize him) in various forms)

- Identifying Radha:- Using traditional approach if we try to find Radha's existence; she qualifies as an "imaginary" deity and not real since, "Radha" is not mentioned in Srimad Bhagawatam, Harivamsham and Mahabharata kind of great Krishna centric texts itself. However when we identify Krishna as Vamadeva face of Lord SadaShiva where from Vishnu and Parvati manifested; Radha's existence becomes true / logical only if we equate her to be "Adi Para Shakti" who is also known as "Maha Tripura Sundari", and is the eternal consort of Lord "Sadashiva".
- Relating Durga:- Furthermore if we investigate about Radha in Gaudiya ssscriptures; those texts say that Radha herself is "*Durga*", from Shakta texts we read stories like Durga is a combination of energies (Shaktis) of the Trinity (Brahma, Vishnu and Rudra); hence she is the sum total of Saraswati, Lakshmi and Parvati. Now if we go back to Swami Veera Brahmendra's revelation, we see that "Adi Para Shakti" herself manifested as Lakshmi, Saraswati, and Parvati. So, here also when Gaudiya texts say that Radha is Durga, and when Shakta texts states that Durga is the combination of Lakshmi, Saraswati and Parvati, we get a logical conclusion that Radha's existence is true and she is none other than the eternal consort "Maha Tripura Sundari"("AdiPara Shakti") of the Supreme Lord "Para Shiva".
- It has been observed that some scholars don't accept "*Durga*" as Shiva's wife-Parvati, since she is the embodiment of all three goddesses Saraswati, Lakshmi, and Parvati. So how can she be Shiva's consort? Let's analyze this issue further. There is a famous Durga stotram composed by Adi Shankara- "*Mahishasura Mardini Stotram*" which praises her using Parvati's names. "Mahishasura Mardini Stotram" says,

अयि गिरि नन्दिनी नन्दितमोदिनि विश्वविनोदिनि नन्दिनुते,
जय जय हे महिषासुर मर्दिनि रम्य कपर्दिनी शैल सुते

Which means "*Daughter of the mountains (Giri Nandini, Parvati), who is Ramya, Kapardini Daughter of Mountain (Saila Sute)*" All names appearing in the stotram like Ramya, Kapardini are all Parvati's names. Moreover, the second line repeats in the stotram in every verse till the end. Another stotram "*Devi Aparadha Khshamapana Stotram*" also hails her as the Goddess Parvati and Shiva's consort. But if one simply goes by Devi Purana and related texts, they would not be ready to accept her as the consort of Shiva.

- But when a person knows that Lord Shiva's cosmic / Nirgun form is Lord “Para-Shiva” one can easily relate that Durga is the “Adi Parashakti” herself, which becomes evident and clear with “Pancha Mukhi Sadashiva” revelation by Swami where Swami said “Parvati” as “Para Shakti” (Supreme Energy). Now when Durga is Sadashiva’s consort, “Maha Tripura Sundari” / “Adi ParaShakti”; then it makes sense if Gaudiya Vaishnavism relates Durga as Radha’s form (and vice versa) since they worship Krishna in Vamadeva form of Sadashiva.

BRINGING ALL THE PURANAS TOGETHER TO DRAW LOGICAL CONCLUSIONS

Now from the theory revealed by Swami and from my aforementioned analysis, it is evident that “Virat Vishwakarma Parabrahma” (Para Shiva) is like a huge Banyan tree, and all cults / sects are his Brahches.

- Vaishnavism: - Vaishnavism in general where a devotee isn't related to any sampradayas as such but follows Vishnu as his ideal Lord. This group considers their starting point in that branch as-Vishnu; considers Vishnu’s navel born son Brahma and Brahma born Rudras and runs that cult as “Vaishnavism”, where Vishnu is also called by name “Narayana”. But they may/may not believe in Plenary Expansion theories.Smarthas who worship all the Gods like Shiva, Vishnu, Devi, Ganesha etc equally they can be ranked under this category. Their favourite deity may be Vishnu and hence they may follow Vishnu Purana firmly, but they may not be aware of or believe in pleanary expansions. Their life is simple in the sence that they may see God as only the Trinity. For such devotees of Vishnu their belief starts from Vishnu and extends downwards in the lineage of Vamadeva face.
- Sri Vaishnavism: - Sri Vaishnavism is that branch of Vaishnava sampradaya which is believed to be established by Goddess "Sri" (lakshmi) herself. This is traced from “Para Shiva’s Vamadeva face to downwards touching the related descendants or expansions. But this cult considers their starting point in that branch as-Vishnu; considers Vishnu’s navel born son Brahma and Brahma born Rudras and runs that cult as “Vaishnavism”, where Vishnu is also called by name “Narayana”. But they also believe in Plenary Expansion theories as like as Gaudiya School. Here they call “Maha-Vishnu” as the Supreme Personality of Godhead. From MahaVishnu, Narayana (Vishnu) takes birth as per their belief. This Narayana (Vishnu) brings forth Brahma and the story continues further. How many other types of Vishnu(s) this Lord 'Vishnu' expands himself into, is out of scope here since, the main purpose of this anal-

ysis is to show that all Puranas converge at one point only. They believe that this *Mahavishnu* cannot be reached normally and hence he expands himself as Narayana (Vishnu) in *Vaikuntha* and expands further in some other forms. This is inline with Shaivite philosophy where *Parashiva* can't be seen normally. He can only be seen by the Yogic eye in Sahasrara. Hence Parashiva assumed a form as Maheshwara (tatpurusha) and remains in Kailash. Now since God is one, it's humans who call him by various names (एकं सत् विप्रः बहुधा वदन्ति), we can equate *Vaishnava Mahavishnu* to Vamadeva face of the Sadashiva who is the Supreme Para Brahma in a form (Sadashiva in formless Para form is 'Parashiva'). Also, Vaishnavism considers 'Mahalakshmi' superior to 'Lakshmi'. They believe 'Mahalakshmi' is Maha-Vishnu's consort and one with Maha Vishnu (no difference between them, indicating towards *Ardhanareshwara* aspect of Shiva & Shakti who are inseparably united as one). Also, if we read 'Maha-Lakshmi Sahasranama Stotram' available in *Skanda Purana,* we would see all names of Mahalakshmi are names of Goddess Parvati. Even it calls Mahalakshmi as *"Yoni-Lingardha Dharini* (*having half female and half male genital emblem, which is actually the emblem of Shiva-Shakti (Linga-Yoni)".* This implies Sri Vaishnavism calls Shiva's Vamadeva face as Mahavishnu. Hence Sri Vaishnavism can be understood as the branch starting from Vamadeva face of Sadashiva and expanding the lineage further as Vishnu (Narayana), Brahma, and Rudras etc.

- Gaudiya Vaishnavism:- Kraishnavism (Krishna centric Vaishnavism) followers which belong to many Sampradayas (cults) like Gaudiya, Nimbaraka, ISKCON, Swami Narayana etc., considers the branch evolved from the Vamadeva face of Lord 'Sada Shiva' as their basis and includes "Vamadeva" face also in the chain of expansions and incarnations. Here Vamadeva face (which is of Krishna Varnam) forms the basis or origin of all the other deities and is termed as "Krishna", "Sada Shiva's" supreme energy "Adi Para Shakti " or "Maha Tripura Sundari" is considered as "Radha", in this form Krishna-Radha are considered as the celestial form of this couple. From them Vishnu, Brahma, Rudra expand. This Vishnu here expands further as "Garbhodakasayi Vishnu", "Kseerodakasayi Vishnu" etc. forms which need not be included here for analysis.
- Ramananda School:- This group belives in the superiority of lord Rama over all other Gods. They say Mahavishnu of two hands is Rama and is the source of Narayana of four hands. Now if we correlate their Mahavishnu (Rama) to Vamadeva face; Sadashiva being of five faces ten hands each face shares two hands. Hence we can conclude that the Vamadeva is their Rama.

Also they believe Mahalakshmi (Sita) is inseparable with Mahavishnu (Rama) which we have already discussed above that they are essentially that Ardhanareeshwara form of Shakti-Shiva only

• Shaktas:- Shakta cult which worships Supreme Energy as the root cause of everything; they actually worship the energy aspect of that original Supreme Personality "Para Shiva" who is the "Original cause of all causes" (as Mahabharata exclaims about Shiva), who is manifest and un-manifest, who is changeless, who is the supreme consciousness. As there is no difference between Shakti and the Shiva; it doesn't matter if the Shakta cult considers Shakti as the source and power behind Brahma, Vishnu and Rudra or Advaita Vedantis term him as "Para Brahman Para Shiva" as the source and power behind Brahma, Vishnu and Rudra. Both paths make sense.

FINAL NOTES

Since Swami has repeatedly emphasized one point saying that Parashiva manifested himself as Brahma, Vishnu and other deities and related energies; ultimately it is that Parashiva only who appears as Vishnu, Brahma, Parvati, Lakshmi, Saraswati and other deities including Moon and Sun (who are otherwise considered as a minor demi-gods by ignorant people). Same is always emphasized by *Advaitis* (Non-Dualists). This is the reason why every scripture praises every god by words like "First cause of causes", "Supreme Brahman" etc. Even Mahabharata uses such phrases for Shiva, Vishnu, Rudra, and Brahma. However in *Anushasana Parva* we notice a strange thing that the same Bheeshma who praised Vishnu and Vasudeva as "first cause" to Yudhishthira; when he was asked specifically by Yudhishthira about Shiva as *Isana*, *Isa* calling him as "*One who is called Swayambhu (self-creating) and that is the cause of the origin and dissolution of the universe*"; Bheeshma remains speechless, calls Shiva by the phrase, "*…that Original cause of the universe*" and says "*I do not, O Bharata, behold any one that is superior to Mahadeva. It is through Maheswara of celestial vision that Vasudeva has obtained the attribute of universal agreeableness. I am not competent to recite his names, only Krishna who is Narayana can comprehend that greatest Lord*". Even Tandi, Krishna, Upamanyu, Brahma, Parashurama, Vashishtha, Garg, Parashara, Vyasa, Daksha, Arjuna, and many other sages and divine personalities talk so high about that 'Parameshwara' in Mahabharata.

I have tried to draw logical connections between Shaivite, Vaishnavite, Kraishnavite and Shaktism texts in above points to make the point clear that there is no dualism. God is one. It becomes evident now that Vyasa (Vishnu's

incarnation) divided the Puranas into various categories based on the faith that all forms of the Para Brahman are same without any duality; however the narrow minds of humans have created cults out of them. For this reason, the same Vishnu in the form of "Sri Veera Brahmendra Swami" has revealed the actual theory of origination and thereby achieved the aggregation of all the branches (Puranas) together and showed us the complete 'Tree' (Para Brahma who is the Supreme Original cause of all causes). But whichever form is actually the origin of all other forms, that should be given its due credits instead of calling that a demi-god for selfish motives.

Many cults see Shiva's physical appearance and call him as a deity filled with "*Tamo Guna*" since he appears to be filthily dressed, smears ash over his body, dwells in Grave yards (*Smashaan Bhumi*). However the truth is that Sadashiva is "त्रिगुणातीता (TrigunATeeta)" (*Above the three qualities*). There is a "symbolic wisdom" associated with every action of Maheshwara. That Sadashiva, who is the foremost Guru as 'DakshinaMurty', imparts great teachings in every act he performs or every expression he exhibits. Let me first give here the meanings of few of his actions and then we'll see what great sages and Gods have said in Mahabharata about him.

- <u>Smearing of Ash all over his body</u>: - Ash is the final residue which remains after everything gets incinerated. That Supreme Lord Parameshwara's act of applying ash on his body is symbolic and has a great teaching within it. He teaches us to recognize him as the Eternal "para Brahma" by telling us that "*Even if the universes, creatures, Gods, demons, abodes, flora, fauna, & everything gets annihilated into ashes, then also i'll remain unchanged, eternal, undestroyed, and everlasting*". He symbolically teaches us that all substances like sandalwood, perfumes, flowers etc are subject to destruction, and finally only ash remains as the residue which he applies on his body implying that he is the indestructible Para Brahman
- <u>Dwelling in Grave yards</u>: - Shiva is known as "Smashaan Vaasi" (Dwelling in grave yards). One of Shiva's 108 names call him by the name "Om Jagadvyapine Namah" (means one who pervades entire universe). These two attributes seems contradicting? No! Indeed entire universe is a grave yard. Shiva teaches us a beautiful lesson by this attribute of graveyard dweller. Do we see any animal/plant/bird walking towards the grave yard and breathing its last in the cremation ground? Do we see any fish/ocean species coming out and breathing their last in the grave yard? Every creature falls dead (when death comes) in the place they were at their last moment. Hence every place is a grave yard. Only human beings take the corpses to an isolated

ground called Grave yard for cremation purpose. But that area is cremation area, whereas entire earth is a grave yard. Extending the same reason in cosmos where living particles (*Virus lives in inert cosmos since it is a particle not a micro organism*) die after their time is over. So, where in the entire universe there is a place where death doesn't touch the mortals? So, Shiva's "Smashaan vasi" attribute actually teaches us that he is present everywhere. He is omnipresent.

TESTIMONIALS FOR SHIVA BY GREAT SEERS

- What Sages say about Sadashiva (*from Anusasanika Parva-Part1(SECTION XVIII*) : -Lord Brahma (and Sage Tandi) said, "*Having created all the worlds beginning with Bhu, together with all the denizens of heaven, that upholdest and cherishest them all, distributing thyself into thy well-known forms numbering Eight. From thee flows everything. Upon thee rests all things. All things, again, disappear in thee. Thou art the sole object that is Eternal. Thou art that region of Truth which is sought by the righteous and regarded by them as the highest. Although thou residest in the heart, yet thou are concealed. Hence, stupefied by thee, deities and Asuras and human beings are all unable to understand thee, O Bhava, truly and in all thy details. Unto those persons that succeed in attaining to thee after having cleansed themselves by devotion, thou showest thyself of thy own accord, O thou that residest in all hearts. By knowing thee one can avoid both death and rebirth. Thou art the highest object of knowledge. By knowing thee no higher object remains for one to know. Thou art the greatest object of acquisition. The person that is truly wise, by acquiring thee, thinks that there is no higher object to acquire*"
- Vasudeva said,--*Mahadeva gratified by me with my penances. Gratified with me, O Yudhishthira, the illustrious Deity said unto me,--Thou shalt, O Krishna, through my grace, become dearer to all persons than wealth which is coveted by all. Thou shalt be invincible in battle. Thy energy shall be equal to that of Fire. Thousands of other boons Mahadeva gave unto me on that occasion. In a former incarnation I adored Mahadeva on the Manimantha Mountain for millions of years. Gratified with me, the illustrious Deity said unto me these words:--Blessed be thou, do thou solicit boons as thou wishest. Bowing unto him with a bend of my head, I said these words,--If the puissant Mahadeva has been gratified with me, then let my devotion to him be unchanged, O Isana! Even this is the boon that I solicit.--The great God said unto me,--Be it so--and disappeared there and then.*'
- Sage Galava got his father (who died) back to life and he, his father and his mother enjoyed deathlessness.-Galava said, *formerly I studied at the feet of my preceptor Viswamitra. Obtaining his permission I set out for home with the object of seeing my father. My mother (having become a widow), was filled with sor-*

row and weeping bitterly, said unto me,--Alas, thy father will never see his son who, adorned with Vedic knowledge, has been permitted by his preceptor to come home and who, possessed of all the graces of youth, is endued with self-restraint.--Hearing these words of my mother, I became filled with despair in respect of again beholding my sire. I then paid my adoration with a rapt soul to Maheswara who, gratified with me, showed himself to me and said,--Thy sire, thy mother, and thyself, O son, shall all be freed from death (पिता माता च ते तवं च त्रमृत्युविवर्जिताः)

- <u>Why do people not understand Shiva's Supreme nature easily?</u> - Vasudeva said, '*Upamanyu, who seemed to blaze with effulgence like the Sun, said unto me,--Those sinful men that are stained with unrighteous deeds, do not succeed in attaining to Isana. Their dispositions being stained by the attributes of Rajas and Tamas, they can never approach the Supreme Deity. It is only those regenerate persons who are of cleansed souls that succeed in attaining to the Supreme Deity. Even if a person lives in the enjoyment of every pleasure and luxury, yet if he be devoted to the Supreme Deity, he comes to be regarded as the equal of forest recluses of cleansed souls. If Rudra be gratified with a person, he can confer upon him the states of ether Brahma or of Kesava or of Sakra with all the deities under him, or the sovereignty of the three worlds. Those men, O sire, who worship Bhava even mentally, succeed in freeing themselves from all sins and attain to a residence in heaven with all the gods. A person who raises houses to the ground and destroys tanks and lakes indeed, who devastates the whole universe, does not become stained with sin, if he adores and worships the illustrious Deity of three eyes. A person that is destitute of every auspicious indication and that is stained by every sin, has all his sins destroyed by meditating upon Siva. Even worm and insects and birds, O Kesava, that devote themselves to Mahadeva, are enabled to rove in perfect fearlessness. Even this is my settled conviction that those men who devote themselves to Mahadeva become certainly emancipated from rebirth.*
- N.B:- Shiva Geeta also affirms the same truth as mentioned by Upamanyu. Let's see few verses from Shiva Geeta: -
- किं तु यस्यास्ति दुरितं-कोटिजन्मसु संचितं,तस्य प्रकाशते नायं-त्वर्धोमोहान्धचेतसह् (*A person who has done sins in numerous births and has accumulated a lot of vices such sinners, knowledge less people would not take interest and wouldn't like this 'Shaiva Tatwam'*.)
- कोटिजन्मार्जितैः पुण्यै-शिवे भक्तिः प्रजायते (*One gets devotion towards Maheshwara only if he has accumulated Virtues over the past crore births*)
- बहुउनात्र किमुक्तेन- यस्य भक्ति शिवे दृढा, महापापौपपापौघ-कोटिग्रस्तौ विमुच्यते (*The devotee who keeps an unshaken faith in Lord Paramashiva, that person would get saved from Maha Papa (Great Sins) and Upa Paapa (Minor Sins) even if they are*

crores in number.)

- अनादरेण शाठ्येन-परिहासै रसूयया,

शिवभक्तिरतस्चेत्स्या-दन्त्यज्योपि विमुच्यते (*Anyone while doing criticism of Shiva, or while disrespecting, or due to jealousy, if gets devoted or gains devotion for Shiva, he would get cleansed of all the Sins immediately*)

- Adi Shankara said:-
- प्रदक्षिणा ह्यनन्तस्य ह्यद्वयस्य कुतो नतिः वेदवाक्यौरवेद्यस्य कुतः स्तोत्रं विधीयते (which means, "*How is circumambulation of the infinite, Who is induplicable possible? (Induplicable means, one without a second; except Shiva who exists?), how do we eulogize an entity who is beyond the scope of the sentences of the Veda?*). The same is believed by many scholars that vedas get confused to describe this Parashiva and end up stating "नेति नेति" (*neither this nor that*).
- त्वमेको जगद्व्यापको विश्वरूपह् (*You are the only one pervading in this universe, manifesting as the world*)
- परात्मानमेकं जगद्बीजमाद्यं निरीहं निराकारमोन्कारवेद्यं यतो जायते पाल्यते येन विश्वम् तमीशं भजे लीयते येन विश्वम् (*That Lord – Who is beyond the Ātman, Who is the only One, Who is the fundamental element of the world, Who is the beginning, Who is without passion, Who is without form, and Who is propounded by the ॐ-kāra – Who gives birth, nourishes, and deludes this whole universe, I adore that One*)
- अजं शश्वतम् कारणं कारणानां शिवं केवलं भासकं भासकानां तुरीयं तमह्पारमाद्यन्तहीनम् प्रपद्ये परम् पावनं द्वैतहीनम् (*I take the refuge in Śiva, Who is without birth, Who is eternal, Who is the reason behind all the reasons, Who is the Only One, Who shines everything that shine others, Who is turīya (pure impersonal state of soul), Who is beyond darkness (tamas), Who is without a beginning and an end, Who is beyond everyone, Who is pure, and Who is without duality*)
- त्वदन्यो वरेण्यो न मान्यो न गण्यः (*There is nothing better or different from You which is countable or respectable.*)
- त्वत्तो जगद्भवति देव भव स्मरारे त्वयेव तिष्ठति जगन्मृद विश्वनाथ त्वय्येव गच्छति लयं जगदेतदीष लिङ्गात्मकं हर चराचरविश्वरूपिन् (*O Deva, Who is the universe, Who slays Smara! This world emanates from you. O Mṛḍa, Who is the Lord of the world! The world sits inside you. O Īśa, O Hara, Who pervades the entire universe as moving and unmoving forms! This world finally contracts into your egg-shaped form (liṅga) during deluge.*)

Just because Rudra is similar in appearance, has matted locks, holds Trident as like as Shiva, our society doesn't see any difference in them hence there is no separate cult as 'Rudraism', however when the same Sadashiva remains in the form by name Vishnu with a different appearance; society made

a separate cult out of him as Vaishnavism. No texts ask us to "not" worship other forms or consider them as favorite, but how far is it justified to call that Sadashiva as a minor deity just to make other favorite incarnations superior than him? This answer is left to the readers.

With this analysis I wish; all the contradictions, competitions, and con-flicts get erased; and may each cult and every disciple remain in eternal bliss by staying immersed in the trance of the form of his / her personal preference. All paths lead to the same goal. All forms are 'Sadashiva' only.

Chapter 68

Panchakrutyam – The Five Celestial Tasks

Swami said, "Children! The 'Pancha Krutyams' happens at various levels; like, at the cosmic level and the other at the Micro levels. At cosmic range these Krutyams are done by that Lord Sadashiva through his forms at an astronomical scale. That Lord 'Para Shiva' creates universes and life through his form of Brahma. After creation is done, he protects and maintains the balance of the universe through his Vishnu form, once he feels that universe has got dilapidated and time for recreation has arisen; he assumes the form of Rudra and dissolves the entire universe with the 'Samvartaka' fire of his "Maha Pashupatastra' doing 'Pralaya Tandava'; then as Maheshwara obscures everything (all universes, creations, and everyone) under his Maya and finally merges everything and everyone who sprang out of him, into his 'Sadashiva' form again. Again at the time of regeneration (beginning of Maha Kalpa), he recreates them and this process continues. This process is at Cosmo level.

(N.B:- *Modern Space theories do suggest the possible ending of the physical universe through the expansion of a gigantic black hole after some billions of years consuming the matter from endless galaxies. Perhaps "Sada Shiva" would be the black hole performing this task*).

However, let me explain how he does the five tasks called as 'Pancha krutyam' at the micro levels".

Srushti Krutyam (Task of Creation):-

Swami said, "Children! Due to '*Bhoosaara Bhootaswabhavam*' (earthly essence and nature) 'Devatas' (Gods), humans, birds, insects, animals, and all creatures were born from materials 'Pancha Bhutas' and 'Sapta Dhatu' (seven kinds of metals). They were segregated as 'Stree' and 'Purusha' 'Jaatis' (male and female categories). As a banyan tree grows out from a small seed, similarly all those creatures were born from them. In this manner whatever was generated is 'Prudhvi krutam' kind of 'Srushti'. The 'Brahmam' who generated (created) the universe is 'Brahma'. He taught chanting of 'Rigveda' and 'Upasana' methods in 'Rigvedic' manner using triangular 'Homagundam' ('Havankund', a small pit used for sacrificial fire 'Yagnya'). This creation ('Srushti') gave him the name 'Srushti Karta' (Creator) and is called as 'Brahma Srushti'. This 'Brahma Srushti' is further enhanced by Lord Brahma himself who is also called 'Hiranyagarbha'. He created 'Prajapatis', sages, 'Sanat Kumaras' etc. many divine beings. From the Prajapatis further generations

started which multipled as flora and fauna and filled the universe with life".

Sthiti krutyam (task of Preservation):-

Swami said, "Now I'll explain the second 'Krutyam' (task), which is called 'Sthiti Krutyam' (task of preservation). Listen! This 'Sthiti krutyam' is of the form of water ('Jalaansham=Jala + Ansham'). This 'Sthiti' maintains the balance of the 'Prudhvi Krutyam' by surrounding it from all around. In this process of 'Sthiti' one of the tasks is to generate passion ('Kamam') in the life originated out of 'Prudhvi Krutyam' and protect them. Due to the passion, living beings multiple themselves and the life continues. In this way 'Stithi' (maintenance) of life happens which supports the task of creation further. This is called as 'ApovaiVishnu' and this task is executed and maintained by 'Vishnu'. He taught us the 'Yajur Veda' chanting; it's rituals in the 'Yajur Vedic' manner using quadrangular 'Homagundam' (for sacrificial fire). This entire creation is known by the name of 'Sthira Karta' (preserver) 'as 'Vishnu Srushti'. For the protection aspect, this Vishnu also facilitates the sustenance of all lives by blessing with life sustaining materials like food, water and materials for shelter. When a new mother cow delivers a calf, without someone telling, how does the calf makes hey way towards the udder of the mother and suckles? Who tells the calf that there is food for her? That's divine intervention! That's called as "Sthiti" (preservation of life), and that's the beauty of Vishnu's protection at Micro level.

Whenever imbalance happens in nature, he comes to the rescue in his true form or by the means of incarnations and uplifts the righteousness to stabilize the balance of the universe. This mode of protection of all lives is 'Vishnu Krutyam' as testified by 'Yajurveda' and 'Vishnu' is the presiding deity for this task".

Samhara krutyam (task of Destruction):-

"Now I'll explain the 'Samhara krutyam', listen! This third aspect or task is called 'Samhara krutyam' (task of Destruction). This 'krutyam' (task) is of 'Tejomayansham=Tejam + mayam + Ansham', means; it is of the form of Fire. This 'Tejonsham' prevents 'Jalansha Krutyam' from exceeding its limits and whatever life is created as a part of 'Prudhvi krutyam', to take them towards death at the end of their life span, is called 'Samhara Krutyam'. If this 'Samhara krutyam' is absent then there would be total havoc due to over-production of lives because the previous two tasks support and maintain creation. Hence 'Rudra' gives pleasures and pains based on the Karmas of the living beings. The presiding deity for this is 'Rudra'. This job is also called as 'Tamasa Srushti'. This Lord created the rituals of 'Atharva Veda Parayanam' taught the me-

thods of ‘Upasanam’ using a ‘Vartulakara Homagundam’; This ‘Srushti’ is also sometimes called as ‘Rudra Srushti’. Rudra is not the “Destroyer” as the common belief goes. He should be known as “re-Creator”. One who takes the creatures towards newer life by removing them out of their old and painful bodies by freeing them from all agonies! When people grow old, when they sufer from diseases, when their sight becomes poor, sense of hearing becomes weak, when their body becomes weak and succptible to any kind of diseases easily, when they await for death desperately, who gives solace to such souls? Who takes them out of that rotten body and gives a new body? It’s Rudra who does destruction for the sake of recreation.

He is the deity who also preside the ‘Yagnya Shala’ (rooms where ‘Yagnya’ are performed), ‘Paaka Shala’ (Kitchen) and ‘Devalayam’ (Temples). This Rudra is the ‘Karta’ (doer) of this ‘Samhara Krutyam’.”

Tirodhana krutyam (task of Obscuration):-

“Fourth task is known as ‘Tirodhaana Krutyam’ which I’ll explain now. This ‘Tirodhaana Krutyam’ is ‘Vayu Ansham’, means it is of the form of air. This ‘Vayuansham’ pervades everywhere and prevents the ‘Tejonsham’ from exceeding its defined limits, in the universe or in the living beings which originated from ‘Prudhvi Tatwam’. Here the primary deity is again the Lord ‘Virat Sada Shiva’ by the name ‘Maheshwara’, who blankets the universe and humans under his Maya (Illusion). This hiding/veiling/curtaining/obscuring is called as ‘Tirodhana’. This is basically a ‘Testing’ phase for the creatures where they have to show their desire for liberation instead of material wants. In this stage of obscuration called ‘Tirodhana’ under the Maya, humans usually forget their primary objective of attaining salvation. However, only when people try to overcome their bad qualities for devotion or self realization, then the phenomenon which the Lord uses to increase their ‘Satva Guna’ (good qualities) and takes them towards the unveiling stage (which gives them liberation) is the next stage, ‘Anugraham (Grace)’. For the protection and betterment of human beings in order to facilitate them towards the path to ‘Moksha’ (liberation), this Lord created, 66 idols, established 6 cults, (‘Shanmata Sthapanam’), Preached the recital of ‘Sama Veda’ and usage of ‘Panchakona Homagundam’ for Homams (dacrificial fire), taught the rituals of ‘Aagama’, ‘Baaja’, ‘Aavahana’, ‘Japa’, ‘Aahuti’, ‘Anusthanam’ etc ‘Ashtadasa Kriyam’ (18 tasks), ‘Shodasa Kala Nyasa’, and revealed methods of doing ‘Asthanga Yoga’ to facilitate the humans towards Salvation. This ‘Maheshwara’ is the presiding deity of ‘Tirodhana Krutyam’. However, only few people try to overcome his Maya to gain his Grace (Anugraham)”.

Anugraha krutyam (task of bestowing Grace and Salvation):-

Swami said, "Children! The fifth task is 'Anugraha Krutyam' which I'll explain now. This 'Krutyam' (job) is of 'Akashansham' (of the form of ether/sky). This 'krutyam' derives the light from the 'Pranavam' (Omkara) of 'Virat Sadashiva') and prevents the 'Vayuansham' from exceeding its defined boundaries by covering it from all over. When the 'Satva Gunam' of living beings which is gifted by 'Vayuansham' becomes prominent and the humans dedicate them to the divinity by all means, they are uncurtained; means they are blessed with knowledge of the divine or devotion for the divinity. With this gift of the God, people engage themselves in the path of 'Dharma' (righteousness) and constantly strive to achieve the lotus feet of the God. This desire of liberation when sprouts in the hearts of the creatures, they are unveiled and are given 'Moksham' (liberation). This liberation called 'Anugraham' (Grace) is given by the Lord 'Sri Sadashiva'. This Lord Shiva is the God who gives liberation".

"These are the five types of jobs "Pancha Krutyam") which create (Srushti), protect (Sthiti), dissolve (Samhaara), veil (Tirodhana), and liberate (Anugraha).

"Yajurveda tells us that there are no other types of creation and jobs apart from these five types which we discussed."

Swami continued further, "This 'Panchamukhi' (of five faces) Lord Sada Shiva is the essence of Vedas. But neither Vedas, nor the 'Brahmas' (Lords) who emerged from him can ever fully describe or understand him. This 'Virat Sadashiva' can only be perceived within one's heart (for devotees) as well as in the Sahasrara Chakra (for realized souls) where he sits in every living being".

"People who pray to him using his 'Panchakshari Mahamantram', 'Namah Shivaya' get the grace of that great Lord and get liberated. Through these five tasks and through his forms Brahma, Vishnu, Rudra, and he himself as Maheshwara and Sadashiva; he rules over the '*Chaturdasha Bhuvanam*' (Fourteen worlds)".

When Swami stopped one of the members from the audience asked, "Swami! What is 'Panchangam'? Who was the first creator of that? Please explain!"

Swami replied, "Children! Listen! 'Tithi' (date), 'Vaara' (day), 'Nakshatra' (star), 'Yoga' and 'Karanam'' are the five things together called as 'Panchangam'. Vedas say that:

'Tithi' (dates) were created by 'Rudra', 'Vaaram' (days) were created by

‘Vishnu’, ‘Nakshatram’ (stars) were created by ‘Brahma’, ‘Yogam’ was created by ‘Maheshwara’, and ‘Karanam’ was created by ‘Sada Shiva”.

Swami continued, “These Lords created these five ‘Angas’ (parts) which they put together as “Panchangam’. These Lords are the presiding deities for the respective portions what they created”.

Swami’s words and explanation filled everyone’s heart with happiness and they started singing the glories of Swami in various ways. They all touched Swami’s feet and took his blessings, gave Swami ‘Dakshina’ (remuneration) as per their capabilities, and got spiritual suggestions for their lives and remained happily thereafter.

FOOTNOTES

Lord Brahma is such an unparalleled artist, architect, and scientist that the entire world is filled with his beautiful creations. The beauty of Brahma's creation is such that every fetus gets the shape and inherits qualities right within the womb. When the infant is born, we find him/her resembling the parents. Isn't that a great artist who does all these?

No two human beings on this earth can ever have identical finger prints. How is it possible? There are trillions / Quadrillions of humans around the world, but still no two fingerprints (of two people, even if they are biological brothers and identical twins) are ever seen matching. This beauty of that great artist (Brahma) is utilized by modern security experts to design devices which read/scan finger prints, for security and accessibility purposes. The same is the case with Retina related biometrics. This science is called as Biometrics and is the modern technology for preventing the humans from identity theft, and secure password access to mission critical areas.

How great that divine artist / architect is; who stands above all the earthly geniuses! But unfortunately we don't see any Hindu scripture / human praying, praising, remembering or being thankful to this great Lord

How beautifully Lord Vishnu protects us, is already depicted in the example given by Swami. He teaches us the path of righteousness by incarnating as Sri Rama, and preaches us the divine knowledge as Geeta in the form of Sri Krishna; he protects us in every age whenever there is increase in atrocities on the righteous people by directly descending down on Earth as an incarnation.

This way that great Lord Vishnu who is our father, gives us a chance to see him, touch him, play with him, listen to him, hug him, through his various incarnations. Otherwise who on this earth can ever touch that Narayana who

is of the form of the universe? Who can see him completely? Who can touch him, or hug him or play with him in his true form which is so vast that it pervades entire universe? Through his consorts Lakshmi and Bhudevi he sustains and nourishes us. What a compassionate father he is for all of us!

Rudra's beautiful way of tasks execution has already been discussed by Swami. He is the 'Kaala'. Such a great Lord is always an object of our adoration!

It is that Maheshwara who is the Tatpurusha, the Supreme Brahman's perceivable form. It is under his Maya (Illusion) every living being remains blanketed. Shiva Geeta tells us that it is Shiva's Maya under which entire cosmos, every God, and all creatures function and only through his grace the deserving candidates get the realization of the Para Brahma. This Maheshwara unveils his Maya from our sight when we strive hard towards attaining him. Once unveiled we experience the divine bliss of that super conciousness which is indescribable

Finally that Supreme Lord, who is the original cause of all causes, "Para Shiva" (Sadashiva) delivers us from all the illusions and bestows liberation which is a state that once attained, makes us eternally blissful and frees us from the cycle of births and deaths

Adi Shankara in his poem 'Shivananda Lahari' writes about the Supreme Lord as:-

किं ब्रूमस्थ्व साहसं पशुपते कस्यस्थि शब्भो भव-

धैर्ये चेदस–मथ्मन स्तिथि–रियं चान्यै कदाहं लभ्यते

ब्रस्यद्देव गणं त्रासन मुनि गणं नश्यत प्रपञ्चं लयं

पश्यन निर्भया एक एव विहरथ्यनन्द संध्रो भवन

(P. R. Ramachander tranalsated it as: -*Who can ever estimate thine valour, Pasupathe? Who has the courage that you have, Oh Shambhu? How can any one else attain thine state of mind? While all devas loose their stability, While all the crowd of sages tremble, When the world is destroyed. At the end of all-the great deluge, You in solitude, fearlessly carry on thine play, In intense rapture and pleasure.*)

Mahabharata's *Anusasana Parva* confirms that this lord Sadashiva who alone stays after the great deluge as changeless Supreme Para-Brahman for thousands of years. Again before the time of recreation Sadashiva becomes the "Cause", and Narayana becomes the "Effect" of it. As an effect, first Sadashiva manifests himself as a small child sleeping on a banyan tree leaf (Vata Patra Shayi). He is Narayana. As Swami revealed the secrets of Para Shiva's manifestations in the previous chapter, we should understand that the Narayana who sleeps as a small infant on the Banyan Tree leaf after deluge just before

the start of new creation, is none other than the manifestation of lord Sadashiva himself. That Sadashiva is himself the "Kaala (Rudra)" who gulps everything into his stomach and then appears as a baby by the name Narayana where from he recreates the universes again through Brahma and as Narayana sustains them. And again when the time of dissolution comes, Sadashiva manifests himself as Rudra and annihilates everything. And this process continues for ever!

In the Shat Chakra Yoga and self realization topic also we can see these five tasks happening. Mooladhara is the initiation (hence Ganapati is the presiding deity), when the Kundalini energizes Swadhishthana chakra, it makes the sexual health and life great and gives related benefits. Hence it supports in "Creation" (Srushti) of good quality progeny, hence the presiding deity of this chakra is "Brahma".

In Manipooraka the Lord of maintenance Vishnu resides and this chakra when starts functioning fully, it maintains all digestive and intestinal health preserving the body by maintaining a good health. Hence this represents the task of "Preservation / Maintenance". Then we have the "Anahata" chakra which is seated right at the place of our heart. The presiding deity being "Rudra", when this chakra gets initiated it destroys all evils from our "self" along with fear and makes the person fearless, compassionate for all the fellow beings. Thereby he attains godly nature within the same human body after getting the vices destroyed. This is the task of Destruction within our own self.

When the Kundalini awakens the "Vishuddha" chakra, the Yogi becomes a great Orator and his speech becomes divine which not only helps him towards speaking good and pious words of wisdom, but also motivates others. This takes him towards the eligibility for unveiling himself from Maya. In the Agyan chakra Lord "Maheshwara" remains seated, and reveals the true form of the "Self" to the Yogi.

With this divine knowledge his illusion gets broken into Pieces, and he becomes all eligible for the "Grace". Finally when Kundali pierces the "Sahasrara Chakra" it gives the Yogi with the divine vision of the Supreme Lord "Sadashiva" and the Yogi attains that Lord and gets liberated from all the cycle of births and rebirths. So, essentially the "Pancha Krutyams" happen in our own body as well.

By this analysis we have seen that 'Panchakrutyam' (five tasks) are done in various levels and it is an ongoing process.

Chapter 69

Swami's Encounter with an Ogress

Swami along with his disciples left 'Nandyala' village and started for their journey again. On the way they passed through many villages where they would stay for a while and Swami would preach those villagers about 'Advaita Bodhana' (discourse on non dualism).

Like this they travelled through many dense forests wherein they saw many strange animals and behaviors, and each time the disciples had any question, Swami would clarify their doubts. This way they spent their time throughout their journey.

Finally they reached '*Ahobilam*'. This place was also called as '*Chinnavobulam*' and '*Peddavobulam*' also where amidst the beautiful stone carvings there stands a temple of Lord '*Sri Lakshmi Narasimha Swami'*. That place was so beautiful that it was beggared description. Only the beauty could be cherished by the eyes of the visitor but otherwise if someone tried describing it in words, it would have been next to impossible to encompass the divine glimpse in alphabet. This beautiful temple was built by someone called 'Pratapa Rudra'. In this temple every year from 'Maagha Suddha Tadiya' (means 3rd day after full moon day of February month) to '*Bahula Vidiya*' (means 2nd day after new moon day of February month) a holy festival / procession of 'Lord Narasimha Swami' called '*Tirunaala*' is celebrated. From this Temple at a distance of approximately 1 mile there was a hill on top of which there was another temple of Lord 'Sri Narasimha'. The entire story of the 'Narasimha' incarnation of Lord Vishnu is carved /depicted here.

The Lord who was present below the hill is called 'Chinnavobuleswara Swami' and the Lord on the hilltop is called by the name of 'Peddavobuleswara'. There's a small rock in this temple where if someone says, "Narayana" with folded hands and claps, small raindrops kind of water droplets fall on him.

Swami 'Sri Veera Brahmendra' and his disciples visited the 'Chinavobuleswara Swami' and spent that night in the same temple. Next day they got up early, went up the hill and visited 'Peddavobuleswara Swami' temple. From there Swami and his disciples climbed a nearby hill which was around 2 miles in height.where they visited the pillar where kings men attempted to punish 'Prahalada' (who was an ardent devotee of Lord Vishnu). Nearby they also

found small pond which was reddish in appearance and was believed to be the area where the demon 'Hiranyakashyap' was killed. They bathed in that pond and then walked down the hill. On the way they found many strange wild animals since that area was located in the heart of a dense forest. Finally they came back to 'Chinavobuleswara Swami' temple rested there that night and checked out the next morning. They travelled through that dense forest for few hours and then under a huge banyan tree they settled down for lunch. On top of that tree for many years a '*Brahma Rakshasi*' (an Ogress) lived. She used to trouble the passengers in various ways and many a times used to kill them for her food. Later on people stopped taking that dangerous route. But Swami, who was omniscient, took his disciples through that abandoned route and halted under the same banyan tree to take rest.

Those disciples arranged for food items, cooked and everyone was ready for the lunch. But since they didn't have any plates (containers) where they could serve the food, Swami asked one of his disciples to climb that banyan tree and drop some leaves, so that on the leaves they would serve their food for lunch. After that Swami went to bathe at a nearby well. That poor disciple climbed the tree gladly. But when he climbed the tree he saw an ogress with red eyes which started increasing her form. On seeing her he lost his senses and fell down the tree unconsciously. On seeing him fallen unconscious another devotee attempted to climb and pluck the leaves of that tree. Same situation repeated for him. This way one by one all the disciples who climbed the tree fell on the ground and became unconscious.

'Siddhaiyya', who was observing this strange and repetitive incident; thought to enquire about the reason, He went to the place where Swami went for bathing. He saw that Swami was sitting in meditation after taking bath. Siddhaiyya sat in front of his Guru and thought not to disturb him until he comes out of meditation. When Swami opened his eyes, he saw Siddhaiyya sitting in front of him. Siddhaiyya narrated the entire story about that strange experience and then enquired the reason which made all those disciples fall unconscious.

Swami smiled and replied, "Siddha! All these so called disciples fall under that category of disciples who chant the name of their Guru just from their mouth, not from their heart. Hence this was the result of their diluted devotion. There is an ogress on top of this tree whose appearance is terrible. On seeing her, these disciples became scared and fell on the ground.

The day of her 'Garva Bhangam' (subduing her ego) has come and that is the reason why I came through this path which is not chosen by the passen-

gers usually".

Swami instructed, "Son! Here is my hand stick. Hold it firmly in your hands, climb the tree. There the ogress would become extremely frightened to see this divine stick of mine, and would start shivering with fear. In order to escape from that stick she would show many illusions to you and may also ask you to throw it away by telling that she is a female and you shouldn't hurt her. But you should not come into her illusionary words. Keep this stick firmly held, sit on a branch and then with another hand hold her hair and pull her down the tree. But remember that you should not leave or drop the stick in any situation".

Siddhaiyya touched his Swami's feet, took the stick given by Swami, kept his mind meditating on his Guru and climbed the tree. He sat on a branch just in parallel to that terrible ogress. That ogress started shivering with fear after seeing that stick. She immediately changed her form to a beautiful fairy kind of lady and tried many illusionary tricks on Siddhaiyya. But he was 'Siddhaiyya' the devoted and true disciple of Swami, how could he get enchanted with those illusions of her? He sat there firmly and coolly. She gave up and saluted him with folded hands, when Siddhaiyya clasped her hair with his hand and brought her down the tree. Siddhaiyya submitted that ogress at the feet of his Guru.

Swami took his stick from Siddhaiyya's hands and touched the head of that Ogress 3 times with it, and then he took some sacred ash ('Vibhooti') chanted some mantra and sprinkled on her. With that, she lost all her strength and became like a fangless snake.

Swami ordered, "Hey Ogress! You have been tormenting the passengers who passed by this route. Because of your troubles they have abandoned this route. Now hold my feet and promise me that even if a small kid happens to walk by this path you would not do any harm to him. Promise me!"

Ogress said, "Swami! I have been living on this tree for hundreds of years and tormenting people who happened to pass by this way. I ruled this forest like an empress. But when you sprinkled your sacred ash on me, i lost all my might, all my strengths, illusionary powers and capabilities. Now what can I do? How can I trouble anyone after becoming so weak? Now whatever number of promises you want me to give you, I am ready to do".

Ogress continued, "Swami! You seem to be a divine incarnation otherwise for a common man it was impossible to bring this kind of condition to me. Hence hey Lord! I request you to teach me a way to get out of this unfortunate condition and get salvation".

Swami said angrily, “Hey Ogress! Till the moment you had your powers with you, you enjoyed all pleasures like an empress and when now you were deprived of your strength and powers you have become filled with sense of renunciation? You want salvation now? The way you ruled this place as an empress without knowing any kind of pain or fear, I shall make you fall in such a condition that you would repent for all your mistakes every second”.

Ogress fell on Swami’s feet and asked him to pardon all her sins. Swami said, “Ogress! Because of your innumerable ‘Dush karma’ (sinful deeds) you have to undergo a period of punishment. For you there is no other way to escape from them. It’s written in your fortune to experience the fruits of your sins. However, after some years a divine Guru, a woman called ‘Eshwaramma’ who is none other than the incarnation of goddess Mahadevi (Parvati), would happen to pass through this forest via this way. She would sit under this banyan tree along with his disciples to have lunch. That time she would take notice of you and she would give you salvation. Till she comes, till that time, you have to stay here suffering from the fruits of your sins. This is a predefined thing and a decision of the divine. But the only way I would help you out is by making you free of hunger and thirst. You would not feel hungry or thirsty and hence you need not bother about food and water”.

Having told her the secret of her salvation, Swami asked her to open her mouth. When she opened her mouth he sprinkled the sacred ash inside her mouth after chanting a mantra. With that she lost her voice, she became dumb. Swami again sprinkled some ash on her hands and legs, with which she became paralyzed.

Swami said, “Hey Ogress! I have deprived you of all the remaining strengths, with your hands now you can’t attack on anyone, with your legs, now you can’t walk, and you can’t even roar and scare someone. You just need to stay here waiting for ‘Eswaramma’. After that you would get liberated”.

Then Swami went near all those disciples who lay unconscious on the ground. Swami touched their heads with his divine stick and all of them got up and sat as if they got up from a deep sleep. Siddhaiyya narrated all the incidents entirely and they all saluted their Swami.

Swami said to the Ogress, “Hey ogress! You be here under this tree and wait for some years here. We all have to move on”.

Swami and his disciples left that place and after walking for a while reached ‘Cuddappah” village. They informed the ‘Nawab’ (ruler) of ‘Cud-

dappah' about their arrival.

FOOTNOTES

1. 'Eshwaramma' was a divine incarnation of goddess 'Parvati' (consort of Lord Shiva) who took birth as the granddaughter of 'Sri Veera Brahmendra Swami'. This grandchild of 'Sri Veera Brahmendra' was also like him in many aspects. She also authored many events of 'Kalagyana' (future calamities and predictions) and created awareness of the divinity among many people. She too had many disciples and she also finally went into Samadhi. There is a separate life history on her available in 'Telugu' language. However this book would not cover her life in detail

2. Swami's visit to 'Cuddappah' village has a reason. If you remember the incident where 'Siddhaiyya' blasts a huge rock with his salutation, and then when nawab requests him to take him to Swami's place so that he could become a disciple of him. Siddhaiyya assured him to bring Swami himself to his place and asked him to rule the place as a King instead of becoming a renunciant. So, by this we can know the greatness of the divine personalities that they would never break any promises and would hear / accept the true wishes of the honest people.

Chapter 70

Swami Reads the Mind of Cuddappa Nawab

As soona s the Nawab of Cuddappa got informed by his servants about Swami's arrival in his village; Nawab got filled with immense happiness and devotion. Without wasting even a second, together with his family members he started and reached the area where Swami was preent.

On seeing Swami, Nawab came running and with folded hands expressed his extreme devotion towards him and fell on his feet in reverence. Again he did the same with Siddhaiyya also (Since he had experienced Siddhaiyya's divinity earlier).

He made Swami sit in a beautiful palanquin and they took a procession of the entire Cuddappa by plaing various kinds of instruments in reverence to Swami. On reaching Nawab's palace, he gave them a warm welcome and took them inside the palace where he arranged for a Golden 'Peetham' (seat) for Swami. Nawab performed various kinds of Puja (worship) to Swami by offering im flowers, and fruits. After worshiping Swami, Nawab said, "Swami! With the touch of your holy feet in this palace, my entire dynasty has become sanctified, I'm delighted and thankful. 'O Mahatma' (O high souled one!), you please stay here in this palace and kindly allow me to serve you. Let me quickly arrange for food".

Saying those words with gratitude, Nawab went inside to monitor and supervise carefully all the arrangements. Meanwhile Siddhaiyya who was pressing Swami's feet with devotion, told to Swami, "Swami! Couple of months back, my father had complained about me and you, in the court of a Nawaba. He is ths same Nawab who had ordered you to appear in his court for judgement". Then Siddhaiyya narrated entire story and events which had taken place between Siddhaiyya and Nawab and reminded Swami about that incident.

Nawab made all the arrangements for dinner and sleep, came back to Swami and said, "It's already the time to dine. After having dinner, you all can take proper rest in this palace. I have made all the arrangements for all of you. Kindly bless me by accepting the dinner with us". Swami and his disciples went inside the dining room, Swami took bathe, then did his regular duties of worship like 'Sandhya Vandanam' and then all of them assembled together for the dinner. After having dinner they all went for sleep.

While lying on bed Nawab mind was busy in some kind of thought process. Many ripples of thoughts were getting generated in his mind. Nawab thought within himself, "last time when Siddhaiyya came here alone, he showed his miraculous powers. He also told me that his Swami is a divine personality, an embodiment of the supreme Brahman. I am desirous of seeing his divinity. How should I test him?" While he was thinking rigorously on this question he finally got a thought, "Yes! I have a mare which is pregnant. Tomorrow I shall call all villagers in my court and there itself I would bring that mare. I will ask Swami to tell me what would be the gender of the unborn foal. That way I would be able to witness Swami's greatness through the way he answers".

Another question raised immediately in Nawab's mind. He thought, "If I ask Swami to tell the gender of the-'to be born' foal, he would definitely tell me one of the two-male/female. However still there is two months time for the mare to deliver that baby. So, this is not the efficient way to test Swami's divinity. I would do one thing. Whatever gender Swami predicts for the foal, I will ask Swami to show me in reality. That is correct! I'll do this!"

Having decided his next plan of action, Nawab went into sleep. When he got up from sleep, he went directly to Swami's place and greeted him with devotion and folded hands, received Swami's blessings and then requested him saying, "Swami! Tomorrow evening I have arranged something in the ground which is in front of my court. I request you to come there for sure".

Swami said, "Son! I will definitely come to whichever place you want me to. Last night whatever you thought and planned, everything is known to me. I'll surely fulfill whatever desires you have in your mind. Do not fear".

Nawab remained stupefied for a while, and then again thought within himself, "When his disciple Siddhaiyya himself is so miraculous in everything, there is no doubt if his Guru is omniscient. Swami is definitely not a human being; he seems to be the divine incarnation of that Lord of Vaikuntha who descended in this form for some divine mission. He is the Lord in human form".

Having thought such words of praise for the Swami in his heart, Nawab took leave of the Swami and went to his court. In order to make the entire village aware of Swami's stay in Cuddappa, he got a message written on a letter and ordered his messenger to announce that message in the village all around. The message read, "To the people of Cuddappa: This is to inform you that the Lord of the Lords, protector of the universe, the great god in the form of Srimad Virat Potuloori Sri Veera Brahmendra Swami who is the Guru of Sri Sid-

dendra (Siddhaiyya) has blessed all of us by visiting our village. Whosoever is desirous to see this great saint can please make it to the court ground tomorrow evening, so that we you all would witness the divinity of that Swami. It's a great opportunity for all of us because we can hear to the discourses of that divine personality and also see his great deeds live. Hence I would request each interested villager to assemble at the venue tomorrow – Well wisher of all the people, Nawab of cuddappa"

Then the Nawab started sending his men all over for making all the arrangements in a grand way. His message was announced in the whole village by his messenger, and by noon time every street in the village was decorated with mango leaves, flowers and garlands in a traditional manner. Everywhere people started playing various kinds of musical instruments in honour of the Swami. In another two hours time, Nawab arranged for an elegant palanquin and a band consisting of various musical instruments. Swami was made to sit inside the palanquin and Nawab requested Siddhaiyya also to sit in the palanquin. Siddhaiyya sat near the feet of his Guru. Then with music and dance, they all went through all the streets of that village like a procession. All the villagers were pronouncing 'Jai Jai' (Victory) for the Swami. Many villagers showered flowers on the Swami's palanquin and others were showering flowers in front of the pallanquoin on the way it was moving. People and children moved beside and behind Swami's palanquin offering him their obeisances, salutations, and greetings in various gestures and ways.

When Swami's palanquin with his followers including nawab arrived at the ground where Nawab had arranged the meet on a huge 'Mandapam' (altar), they found that entire place was crowded with the villagers who flocked together to have the glimpses of that great saint-'Brahmam Garu'.

Then Nawab welcomed Swami on to the dias and made him seated on a golden throne. Subsequently, Nawab instructed the villagers to maintain silence. Following Nawab's directions, entire crowd became pin drop silent within few moments. Then Nawab turned towards Swami and Siddhaiyya, touched their feet with devotion & humility, got up and prayed, "O Lord of the Lords! O high souled saints! You both have incarnated to liberate the ignorant ones like me. I and all my folks have become cleansed by having your presence in our place."

Likewise Nawab praised Swami and Siddhaiyya in many ways, and then Siddhaiyya stood up and offered his prayers to Swami. Siddhaiyya expressed his humble devotion towards his Guru by mentioning that, it was due to the grace of Swami that he was on the right path. Whatever praises Nawab of-

fered to Siddhaiyya; he dedicated everything on the lotus feet of his Guru and didn't keep any praises for himself. (And that's the quality which speaks about him being an idal disciple).

Swami calmly looked at Siddhaiyya and Nawab and then asked them to take their seats.

Chapter 71

Swami Predicts and Proves the Gender of a Mare's Foetus

Sri Swami explained many concepts of Advaita (non dualism) to the audience and when Swami stopped, Nawab came and stood near Swami with folded hands and requested, "Swami! I'm blessed to listen to your discourses on Advaita. However I have a small request for you. I've full faith on you and hence I am sure that you would definitely accept my request and clear all doubts of my mind. Swami! Kindly accept a request from this servant of yours".

Nawab continued, "Swami! I've a mare in my stable which is pregnant. If you could tell me the gender of foal that is yet to be born; that would please me".

Swami smiled and replied, "So be it! My son! I'll fulfill your desire. Let someone bring that pregnant mare to this place. After that I'll tell you the gender of the embryo".

Within no time, on Nawab's orders, his servants brought that pregnant mare to that place and brought her on to the dais. Swami looked at the mare with a happy face as like as a father sees his child when they meet after a long time of separation. Swami in his sweet words said, "Son! This mare would deliver a foal of white complexion. Inside the womb of this mare there is a small foal having four legs, white complexion, has a mark on the forehead, and a flower kind of small tail. That foal is male by gender. Know that, my words are never untrue. You would realize all I said after she gives birth to the foal. Do not feel doubtful on my words".

Nawab said, "O high souled Saint! This mare would deliver her baby after two months. And this body of mine which is made up of the five elements (pancha Bhuta) is ephemeral. This body is made of Maya which is like a bubble on the surface of water. Hence desiring to see a future incident is something which doesn't satisfy my heart. O controller of the whole universe! Kindly clarify my doubt and pacify my heart".

Swami smiled and replied, "Son! Believe me. People who have faith in my words and believe them to be true, such people would never fall. Not only in their life, but in the life after death also, they would attain to glories. It is common that a soul in human life would have many agonies. And many a times the high souled devotees encounter many hurdles in their life. But those men of righteous conduct who consider their pains as pleasures and live their

spiritual life with faith and love for me; they would never have to be born again. But those humans who do not follow the path of righteousness, who indulges in wrong deeds, would enter the vicious circle births and rebirths."

Swami continued, "Son! Get someone screen the mare from all the four corners with a cloth. I'll show the foal to everyone".

Nawab's servants fixed four long poles around the mare and wrapped them with a screen all around. Within that quadrangular room made of cloth, the mare stood silently. Nawab came near Swami, folded his hands with devotion and with a sense of repentance said, "Swami! Pardon my ignorance. You are a divine incarnation of the almighty, and hence I should have believed your words. It doesn't matter even if I've to wait till the mare gives birth. I would prefer to see your statement as true after the mare delivers, but kindly don't kill this mare. You said you would make us see the foal, for which if you take that foal out of her womb at this premature stage, this mare may die. It's all because of my ignorant words that you decided to take this action. I'm not desirous to see this mare's death. I believe your words as true, and I would be happy to wait for another two months to see them in reality".

Nawab pleaded Swami in many ways requesting him not to kill the mare. Swami said smilingly, "Dear Son! You're a wise person, you're very well aware of my true nature. It doesn't suit you to lament under illusion like this. Nothing would happen to your mare. I am the one who gives life and I'm the one who takes that away. I'll give your mare to you intact within no time, do not worry!"

Then Swami entered that curtained room and within five minutes came out with a small foal in his hands. As per Swami's prediction everyone sighted his divine words coming true. That foal was white in complexsion, had a small mark on his forehead, had a small bush kind of tail and was a male child. Everyone remained dumbstruck to see that incident through their own eyes. For some time entire crowd remained speechless including the Nawab.

After certain period of silence, Nawab's words broke the ice. Nawab said, "Swami! You are the 'Paramatma!' Your words are never false. Whatever you had predicted, those words have become alive in front of our eyes. I'm happy with this miracle of yours. But I request you to restore the life of that mare again".

Swami smilingly said, "So be it!" and took that foal in his hands, took his silver stick with him and entered the curtain again. After a while Swami touched that mare with his silver stick on her forehead and said, "My dear child! Get up!" That's it! To everybody's amazement Swami came out of the

curtained room alongwith the mare that was cheerful and stood in front of everyone neighing happily.

All the villagers were mesmerized with this miracle of Swami and with a happy heart they uttered "*Jai* (Victory)" to Swami. All of them became enriched with the divinity of the Swami and everyone returned to their homes happily.

Nawab's servants carried Swami back to the palace in the same palanquin. That night after having dinner at Nawab's place, Nawab came near Swami and sat near his feet with humility. Nawab said, "Swami! I would be the happiest person in this world if you can stay in my place for ever, but you told me that you would go back to your place tomorrow morning. When would I get this opportunity to have tour glimpses again?"

Seeing Nawab's devotion Swami said, "Son! It looks like your mind is still not stablilized. Your mind is like that 'deepam' (lamp) which is lit and kept in a windy place. Do not worry. Always keep your mind firmly focused on me. Tie your soul with me. Leave all the worries of yourlife on me; I'll take care of everything. Keep yourself focused on me with faith, and then whenever and wherever you want to see me, you would be able to find me there itself. Keep your wandering mind fixed on me and then you would remain in bliss always".

Swami continued, "Son! There are few more divine things which I want to teach you. You come to my mutt and stay there for few days; I would clarify all your doubts and would preach you the divine wisdom".

Nawab felt glad to hear those words of Swami and with immense happiness said, "Swami! I am blessed to hear those words of yours. Surely I would come to your place, but for tonight if you could kindly be graceful on me and preach me the future predictions, I would be obliged to you".

Swami happily accepted his request and said, "As you wish, my child! I'll tell you the 'Kalagyana'". And Swami started narrating the incidents of the future (Kalagyana) to the Nawab.

FOOTNOTES

This story again reflects the divinity of Swami indicating that he wasn't an ordinary saint. It proves that he was a divine incarnation.

A human who can take life for a reason and again breathe life in a dead body, whether he needs to be called a God or not is left to the faith of the individual.

Chapter 72

Kalagyana Discourse to the Nawab of Cuddappa

Swami asked the Nawab to sit nearby and said, "Son! I would do a '*Divya Mantropadesam*' to you. You should make your mind firm on this Mantra and with full devotion listen to the 'Kalagyana' which I would narrate in a while.There are no restrictions to chant my mantra. People who burn all their desires with the fire called the feeling of renunciation, people who chant my mantra - without fearing of any trifles, those who chant any day of the month irrespective of the cycle of menses, those who chant irrespective of thinking about any purity or impurity, who chant without worrying about right place or appropriateness of time, who chant without any fear of rituals; such high souled people on whose lips my mantra remains always, they are destined to have my divine vision in their life. Because of the Yogini Shaktis, whatever calamities are destined in the future, they can't harm those people who remain devoted to me. I'm going to protect them from all calamities and even the calamities created by my Kalagyana also would not do any harm to such high souled devotees".

Swami continued, "Hence if you always chant the 'Maha Mantram' --- *Om Hreem Kleem Shreem Shivaya Sri Veera Brahmendra Swamine Namah*, you and your dynasty would remain prosperous, would attain to glories, would remain protected always, would gain wealth and prosperity, and finally liberation also. Now I would tell you the Kalagyana. Listen to me carefully!

1. By the time I come as 'Sri Veerabhoga Vasantaraya', numerous calamities would happen in this world. After 5000 years passes in the age of Kali, I would walk on this earth for eliminating the sinners and for protecting the people of righteous conduct. For sweeping away the sinners from the surface of this Earth, I'll create some calamities and cataclysms

2. In a place called 'Uppukondooru' there would arise a catastrophe from inside the deeper regions of a river. Due to that heavy quake and flood, many businessmen would die. It would also gobble up fourteen cities within its ferocious flow. With that calamity loss of lives would be seen in myriads. That should indicate the nearing time of my arrival

3. Monks of 'Mundlapaadu' place would get looted

4. People of all the four 'Varnas' would aberrate from their specified way

of living and duties

5. 5972nd year in the 'Kaliyuga' called by the name 'Dhata', on 'Magha Suddha Budhavaram' (Means Wednesday of February month in the fortnight between newmoon day to fullmoon day), eighteen cities would get demolished in the day time itself. (N.B:- *5972 is not the year no. like the years of our English calendar 2010, 2012 etc. He says, after 5971 years of the age of Kali on the 5972nd year which carries the name "Dhata" as per Indian calendar; in that year such a disaster would happen. Now it requires good astrologers to translate and map the corresponding English calendar year number to arrive at the exact date of Christian calendar.*)

6. In 'RaachaPalem' village near a rock called by the name 'Raachabanda' many cows would be slaughtered by few people

7. In 'Kotadoopaati' village in an area called 'Koccherla Kota' a hen would converse with the people in human language

8. People would take loans from others and would not pay them back. Credibility would vanish from the world

9. Widowed women would participate in all Vedic rituals which are supposed to be performed by women having husbands. Such women would also reach 'Yaganti Kshetram' (a place of pilgrimage)

10. In the caste of 'Vaishyas' (businessmen) truly devoted devotees of 25 Gotrams only would remain alive.

11. In the north India one 'Uttama Vaishya' (good spiritual man from Vaishya caste) would rise to glory and would remain pious

12. Entire world would tremble and panic due to many disasters scheduled across all the countries. In the entire world among the people of all the castes and creed only the righteous, and serene natured ones would gain respect and live peacefully

13. Goddess Meenakshi of Madurai city would converse directly with people

14. Virtuous people would reach 'Banagana Palle' village

15. The post of "Nawab" would last only for few more years and after that others would rule. Ruling systems would undergo changes

16. Virtuous men from "Kaarampoodi' village would reach 'Kandimallaiyya Palle' village of mine. Others who are of ill conduct would get demolished

17. Goddess 'Nancharamma' of 'Addanki' village would talk to people, and due to that many people would die

18. Many strange miracles would happen near 'Mahanandi' area of pilgrimage.

19. By the time I arrive again on this earth, one miracle would be seen. People who would recognize that strange happening as the symbol of my arrival and act virtuously thereafter, I would protect them

20. Tall and huge fake humans would come and would claim themselves as the 'Veera Bhoga vasantarayas' but my devotees would not fall into such kinds of traps. My devotees would never believe them. Fools would believe them

21. Another strange thing would happen. People having '*Vinjamara*' (royal hand fans) on their back and having lotuses under their feet would come. Do not think that they are my incarnations. My real devotees would never fall prey to such false claims

22. The indication of my arrival is the time when 'Kandimallaiyya palle' would become a big city and there would be a 'Mandapam' (altar) build with Navaratnas (nine kinds of gems). That small village would become so elegant that it would seem like a second *Kailasa*

23. In the day time from the sky some high energy lightening skrikes would be seen and also fire would shower from the sky. That would kill many people

24. Divine knowledge would diminish from the sacred place of *Sri Sailam* Mountain

25. Red ant would be seen of the size of an elephant. That is another indication that my arrival time is near

26. 'Maya Shakti' would talk with people

27. A female Pig would give birth to a baby elephant

28. Hen would scream like a human

29. A female goat would give birth to a male goat having five heads

30. In 'Banaganapalle' Village the Tamarind tree which is present over the 'Kalagyana vessel' would bloom with jasmine flowers

31. Quarrels would rage around the banks of 'Kaveri' river and many women would become widowed (N.B:- *This perhaps indicates at the conflicts between Tamil Nadu and Karnataka states over the Kaveri river issue. These conflicts may give birth to serious quarrels and wars leading to the loss of lives from both the parties which is indirectly stated as women becoming widows*)

32. Myriads of beetles would fall dead at the same time at one place and their dead bodies would form a pile which would measure 7 feet high. (N.B:- *This may be a poetic method of pointing at a mass killing of humans*)

33. Sun would seem to be shaking. All such strange things would be seen before the arrival of 'Sri Veera Bhoga Vasantaraya'

34. In the western region of ‘Kanchi’ city in the house of ‘Gaandla’ people, ‘*Kamadhenu*’ (wish fulfilling cow) would be born

35. From the eyes of the idol of goddess Kamakshi of ‘Kanchi’ city tears would roll down in streams. Due to that many people would die

36. Some ‘Jyotiswaroopa’ Vaishnava devotees of ‘Hari’ would arrive

37. Idol of Lord ‘Kaalahastiswara’ of ‘Kaala Hasti’ place would lose its charm. It would be brought to ‘Kandimallayya’ place

38. Devotees and followers of ‘Ramanuja’ cult would forget & discard all their rituals and become sinners. Such sinners would become paupers

39. Infants would talk

40. A cow’s embryo would be seen transparently

41. People of ‘Palanati Seema’ area would earn wealth by becoming parasite on the fellow villagers and would remain highly egoistic

42. People of all the four ‘varnas’ would remain untruthful

43. Infertile widows who can’t produce offsprings due to their barrenness and also due to being widows; such women would give birth to children

44. Near the pond in ‘Kambham’ village a hen would speak like a human

45. Many rulers would lose their positions and would become smashed. This is another indication of my arrival.”

Swami said, “Son! Whatever I told will surely happen. There is no doubt in that. My Kalagyana is infallible. Those who do not have faith in it and think it’s fake and wouldn’t happen; such people would face ill fate. People who are righteous and are true devotees would remain protected. All my devotees would surely be protected under any circumstances, from any calamity. Nothing can harm them. I’ll protect them, this is true!”

After hearing Swami’s words of Kalagyana, Nawab got up from his seat and stood in front of Swami with folded hands in devotion, paid his obeisances to Swami and said, “Swami! Veera Brahmendra Guru Saarvabhouma! With your divine grace I could listen to your Kalagyana today. I have become blessed today.”

Like that Nawab expressed his thankfulness and offered his tribute & devotion to Swami in various ways, expressions and gestures. Subsequently everyone dispersed to their respective rooms to sleep.

Chapter 73

Nine Robbers Attack Swami's Troop

The next day Swami and his disciples got up very early in the morning and left Cudappa. After travelling for few hours, they reached a place called '*Prod-dulooru*' where they decided to halt for that day. The villagers of '*Prodddulooru*' welcomed them and showed great levels of hospitality.

Swami preached them many things related to spirituality and blessed them. One of them was a cart puller, who showed keen interest in spiritual discources, asked many queries and learnt many divine secrets of Yoga and spiritualism from Swami. In fact that cart puller was a *Gyani* (wise) himself, since he used to gain spiritual knowledge from all Swamis whosoever used to visit that place, and this day he quenched his spiritual thirst to the maximum and got highly benefitted from Swami's presence. The next day Swami and team left that village and reached 'Arlaata Palle' village after walking for few hours. That village had a temple of Lord Sri Veera Bhadra who was the favorite deity of Swami. Swami decided to stay in that temple for that day.

After reaching that temple, Swami and his disciples went to the nearby river and bathed. Subsequently they visited the temple where Swami worshiped his favorite Lord Veerabhadra with his 108 names. After that everyone had their lunch and spend that day in that temple premises.

Next day early in the morning itself, everyone left that place and Swami decided to visit nearby village called 'Pushpagiri'. Swami boarded a bullock cart and his disciples came behind the cart on foot. There was a forest through which they had to travel. But in that forest nine robbers used to live. They used to capture the travelers and used to rob them after breaking their heads with their sticks. That was the way of earning their livelihood. Seeing this trend of killings and robbery people abandoned that particular path. Only once in a while ignorant ones used to travel through that path to meet their ill fate.

Swami asked his bullock cart driver to drive through that forbidden path only. On their way they saw a person running. That man was actually a victim of the robbers who had a close shave from them and managed to escape somehow. While running, he saw these people heading towards that place. He stopped and asked Swami, "Hey! Where are you heading towards? That area is dangerous. There are nine robbers there who would kill the travelers and

take their belongings. Why are you going through this path?"

Swami replied, "I've chosen to travel through this path. Why am I going - is none of your business. I have controlled thirteen powerful thieves present inside my body, and then what can these nine petty thieves do to me? Don't worry on that part. You may leave safely". That person thought Swami was a rude fellow and left that place.

When Swami's cart entered few more yards inside the forest, Siddhaiyya asked Swami, "Gurudeva! Yesterday night we stayed in the temple of Lord 'Sri veera Bhadra', could you please tell us his stories and his glorious activities?" Not even Siddhaiyya completed his question when nine thieves jumped and blocked their way. They asked the cart puller to stop the cart. Those nine thieves were huge with fearful faces and hand long sticks in their hands.

On seeing them the cart driver said to them, "Sirs! Kindly spare my life. You would not get any benefit in killing me, since I am a poor driver and don't have any valuables with me. I'm driving them through this path based on their instructions, and that's how I earn my living by driving carts. By the charges I earn from them I run my family. Apart from that I have nothing with me which you can rob me for".

Cart driver continued, "Sirs! However inside the cart there is the ruler of the entire universe. He has accumulated unmeasurable amount of wealth of '*Gyana*' (divine wisdom). He has safely wrapped his wealth of wisdom in a cloth called ignorance and safely hid that in an '*Ashtakona'* (octagonal) box at its centre. Then he placed that octangular box inside a dirty and filthy home called 'Deham'. Then to ensure more safety to his wealth he has appointed you kind of thirteen powerful thieves who safeguard that wealth of wisdom from being taken out by someone. On top of this, he has ensured much more safety by letting three dogs called "*Eshana Triyam*" guard them as extra vigilance. But this person who is the owner of that wealth of wisdom secretly moves in and out of his home 21600 times everyday. He always remains hidden from you kind of fools but for the people of righteous conduct who try to seek the truth he becomes visible and distributes his immense wealth of knowledge to them. So, see that person, who is the wealthiest on this world but see how he looks like a mad man.

Look at that person who is the '*Arkha*' (sun) who takes a person out of '*Timirandhakara*' (darkness of ignorance), see how crazy his looks are! If you happen to seek his refuge, he would rob you of your dilapidated garments called as '*Durgunam*' (vices) and would gift you new silky garments called '*Sadgunam*' (virtues) and would also give you unmeasurable amount of wealth of

wisdom. If you do so, he would take you out of this poverty and would make you the dwellers of that richest kingdom of salvation where from you would never have to come to this ‘Samsaara’ which is the cause of this condition called poverty.”

Those golden words of that wise cart puller didn’t cast any spell on those rogues. Robbers shouted angrily on the cart puller, “Stop it! Enough of your Vedanta! We aren’t here to listen to Vedanta preachings.” Speaking those words angrily those thieves went towards the backside of the cart where Swami was sitting inside. All other disciples of Swami ran away and hid themselves behind bushes and trees to save their own lives. Only Siddhaiyya stood firmly on the ground near the Swami’s cart.

Those robbers shouted in an angry tone and ordered Swami to get down the cart. Seeing Swami turning a deaf ear to their orders they thought, “This person would not listen to words, he seems to understand only the language of the stick”. All of them at once raised their hands high up in the air holding the sticks firmly to hit on Swami’s head with full force.

Alas! Their hands remained lifted in the air as it is and didn’t come down. Their bodies seemed like statues and even they lost their power of speech.

Chapter 74

Robbers Get Punished

Swami turned his head towards Siddhaiyya and said, "Siddha! My son! Bring those nine robbers in front of me". To Swami's orders Siddhaiyya went and pulled them one by one and made them stand in front of Swami. Swami addressed them saying, "What happened, my dear children? Why your raised hands are still in the air? Why your shouts have stopped? Talk to me! Am I such a fallen soul that I am not eligible to hear your heavenly voice also? Come hit me with those sticks and take away all the riches whatever you want. Everything is kept in this cart only, come on hurry up! Don't delay. Your family might be waiting for you, even our lunch time is nearing so do not waste time. Come rob me!"

Like that whatever ways Swami criticized them everything were being watched by the other disciples who were hiding behind the bushes and trees. They repented and talked to each other, "What a kind of fools we all are! Instead of having faith on that Lord who has incarnated as a human and is moving with us; we ran away to save our own lives by throwing all faith and devotion away from our hearts? Truly, we're not even close to 100th part of Siddhaiyya and his devotion." With that feeling of remorse those disciples came out of bushes and gathered around the bullock cart silently.

Swami stepped out of the cart and with his own hands touched the raised hands of the robbers and brought them down. Their hands recovered from their temporary paralysis. And then Swami ordered them to open their mouths. When they did, Swami put some *Vibhuti* (Sacred ash) inside their mouth with which they regained their power of speech. However, their heads were still down. They couldn't lift up their heads. Those poor fellows couldn't even get the chance to see Swami's divine face.

They all put their hands together and prayed to Swami Saying, "Swami! We have been robbing all the travelers whosoever happened to pass by this area. We were cruel to innocent people. Not only with common men but with Saints also we have been behaving cruelly. Not even once we ever felt this sense of regret what we are feeling now. We're sinners for which it's the right punishment you have given. We have understood our faults. Kindly shower your grace one more time and make our heads lifted up as usual. We're not able to lift them up. Please be graceful on us".

Swami smiles and said, "Children! Your heads are destined to remain stooping down for your entire lifetime. Based on the few virtues which you had accumulated over the past many births, I've made your hands and mouth recover from paralysis. Now you may go back to your homes".

Hearing those words from Swami those robbers broke down into tears at once like small children. They said, "Swami! We've seen so many saints but you seem to be none other that that Lord of Vaikuntha, that Sriman Narayana himself. But unfortunately we're not even able to see your face".

Swami said, "Children! This is the fate which is destined for your lifetime. It's becoming late for both of us. We're getting late for lunch and your families also must be waiting eagerly. So go home now".

That way Swami made them realize their ill fate and then preached them some spiritual things so that they may cleanse themselves thereafter. And then Swami and his troop left that place and moved on.

Chapter 75

Scholars of Pushpagiri Village Insult Swami

After teaching a lesson to the robbers and taking leave of them, Swami entered his bullock cart again and all of them started their journey towards 'Pushpagiri' village. The beauty of their troop can't be described in words. While Swami was seated inside the cart, Siddhaiyya was walking behind the cart holding a hand fan and constantly waving it to comfort his Guru. What an awesome devotion even while walking on the roads! Then if we come to the front side of the cart; some disciples were walking ahead of the cart by chanting Vedas, some of them were carrying in their hands Swami's thirty two awards and related documents (certificates in modern language). With the Vedic chants the processions looked as though that Lord Shiva himself is coming on his bull alongwith his associates. Such was the aura of Swami Veera Brahmendra!

But they were still at the outskirts of the village when a group of Brahmins who were sitting nearby, sighted them coming and stopped them. One of them asked Siddhaiyya, "Who are you? And who is sitting inside that cart?"

Siddhaiyya replied humbly, "I'm a Muslim by birth, my name is Siddhaiyya. The person who is sitting inside the cart is the Guru of the universe 'Srimat Virat Potuloori Sri Veera Brahmendra Swami'. He is our guru and we all are his disciples."

On hearing his words those Brahmins outraged and said, "What! You're a Muslim! Then how dare you wear saffron clothes, apply sacred ask on your body, hold rudraksha rosary in your hand and look like a Hindu! He is your guru, huh! There is his goldsmith guru and here is a Muslim disciple - what a combination!"

And everybody burst into laughter. They repeatedly mocked at them and further pinched them saying, "Have you all decided to criticize the Vedic rituals that you thought to visit our village? You don't even qualify to recite Vedas but I see you are taking out a procession by chanting Vedas and your Guru is seated in that cart as though he himself is next to Lord Shiva!" Then again made mockery of Swami and Siddhaiyya and laughed aloud.

That Brahmin group once again bursted on them saying, "Vedas are our property. Brahmins are born from the face of Lord Brahma, Kings are born from his shoulders, businessmen are born from his thighs and '*Shudras*' (untouchables) are born from his feet. Hence we being Brahmins, we're of the

highest caste, we are authorizd to recite Vedas you aren't!"

They continued further, "If you do not give proper explanation for your offence, then we won't let you go. It's an insult to us to see you all in such an appearance". All the Brahmins surrounded the cart and the disciples standing in a circle.

FOOTNOTES

From this chapter we understand that discrimination was a deep rooted disease with which the people were suffering from. In ancient days of Hindu history 'Varna' did exist, but it was totally based on the 'Karma' of an individual and was not at all based on birth.

Subsequent few chapters are interesting since there we find great thoughts from Swami when he debates with the scholars.

Chapter 76

Debate on the Matter of - Caste

Siddhaiyya addressed the group of Brahmins like this, "Respected sirs! Please don't get angry, kindly let me express my views, kindly listen to me. ब्रह्मणा क्षत्रियो वैश्यो शूद्रो चन्दलेव च | दृढभ्यासेकरो नित्यं, पुनर्जन्म न विद्यते || It means, from Brahmin to an untouchable, anyone from any caste and creed if keeps his firm faith in God and firmly devotes himself to the Lord by practicing and following the right path with dedication, they would attain liberation. To attain liberation one needs knowledge or devotion but castes and creeds do not add any qualification to that. Hence why is it incorrect if some non Brahmin recites Vedas?"

Those words of wisdom of Siddhaiyya made them angrier, and they directly went to Swami and asked him, "Hey! What's he saying? You have to explain us one thing. "ब्राह्मणोस्य मुखमासीत" is the verse which you might also have heard. It means Brahmins have taken birth from the face of the Brahma. So it's our right to recite Vedas and perform rituals. If you can't explain why you think otherwise, then you and your disciples are going to face serious insults".

Swami who was sitting silently with his eyes closed, opened his eyes slowly and calmly said, "Sirs! Requesting you all to be calm and then whatever questions you want to ask, you may ask; I'll be glad to clarify your queries. Please calm down first".

Swami continued, "I'll come to the point 'ब्राह्मणोस्य मुखमासीत' later. First let me clarify the point which you used at Siddhaiyya. You said you belong to higher castes and Siddhaiyya belongs to lower caste and hence you developed a sense of repulsion towards him. First let me clarify this conflict and then I'll explain you how people from any Varna (caste) can recite Vedas".

Swami said further, "Children! There are differences in the classes of humans based on the jobs only. Only based on one's *Vrutti* (job) we have divisions as castes or classes otherwise all are one. Everybody's body is composed of '*Prithvi Tatwam*' (earthly essence) and is obtained as a result of the *anuraga* (desires and attachments) between the parental couples when they unite with each other. From the combination of *Sukla* (male seed) and *Sonita* (female seed) only the body of their progeny is formed. Hence every living being be-

longs to the same caste of *sukla* and *sonita*. Every one of us has only one caste—the caste of being '*Yonija*' since everyone takes birth from the mother's womb. So, where is the difference in status among any of us? How is someone born as a higher caste and some other person born in a lower caste? Do the higher caste people get their birth through some other way on earth? Hence there is no other caste other than being a '*Yonija*' (vagina born)".

He continued further, "Children! Let me explain you why it's said that '*Brahmanas are of highest caste*'. Definitely the scriptures mention the same but you should understand that '*Wisdom is Brahmanatvam (being Brahmin)*' and '*Ignorance is Sudratwam (being Shudra)*'. Let me take this further. Tell me where is a pure lineage of Brahmin caste? If you take the example of Sage Vasishtha, he was born from the mixed race of *Mitra-Varuna* who were Gods and *Urvasi* who was a celestial dancer. Didn't that Vasishtha become the Guru of *Harishchandra* in Krutayuga? Later in Tretayuga wasn't he the Guru of *Sri Rama*? Let us see the lineage of Vasishtha. Vasishtha's one wife was *Chandali*, *Chandali* gave birth to *Sakti*, Sakti's wife was *Chapalatma*, Chapalatma's son was *Parasara*, Parasara united with a fisherwoman *Matsyagandha* and fathered V*yasa*, and Vyasa's sons were *Dritarashtra, Pandu*, born from queens and *Vidura* from a housemaid. Moreover Vyasa's another son who was born as low caste but didn't he gain glories by the power of SriHari's divine Astakshari mantra? Among the aforesaid lineage didn't the fisherwoman's son Vyasa raise to glorious titles of being a great Brahmana? Vyasa who is considered as a great Brahmana, his children Dritarashtra and Pandu are not considerd Brahmanas, rather they are called as great Kshatriyas. Hence did you understand now that only the one who is devoted to the service of god or who is involved in spiritual practices, gets the title and eligibility of 'Brahmana', It's not the birth, rather it's the occupation which decided one's caste".

Swami continued to explain further, "Now let me explain the meaning of the four divisions *Brahmana, Kshatriya, Vaisya and Sudra*. Let me explain the meaning of 'ब्राह्मणोस्य मुखमासीत'. As per you it means that, Brahmins are born from the face of Brahma. If that's the case, then for Brahmins the 'Adi-Purusha' (first point of origination) is Lord Brahma. But many scriptures say that Brahma was born from the navel lotus of Lord Vishnu. If we consider this theory as true, then Brahma who is your first progenitor, he himself doesn't have *Brahmanatwa* (Brahminism), where from did you get Brahmatwam? Secondly, all those saints who were born from Brahma's face none exist on this earth currently. But the Ganga who was born from Vishnu's feet exists on this earth as the sacred river and is getting respected as the most sacred river. If

we go by your claim that one who is born from face are of highest caste and who is born out of feet are untouchables and belong to lowest caste, then don't you think your false beliefs would make that great sacred river (which removes all sins with mere touch), as belonging to the untouchable category? Your false understanding of Vedic verses is making even the '*Daksha Prajapati*' a 'Sudra' (untouchable) because he was born from the feet of Brahma. Think over it once and tell me whether Ganga and Daksha who were born from feet are in anyway Sudras? Because of you they're falling under Sudra caste!"

Swami argued further, "Now let me come to your verse 'बाहु राजस्य कृत' which means from the shoulders emerged Kshatriyas (Kings). Our history speaks of mainly two divisions of Kshatriya clan viz. Surya dynasty and Chandra dynasty. Sun god 'Surya' was the progenitor of Surya dyansty and Moon god 'Chandra' was the progenitor of the Chandra dynasty. If you go by our scriptures, then Surya was born to Sage Kashyapa and Chandra was the son of Sage Atri. When Kashyapa and Atri were Brahmanas then how did their progeny become Kshatriyas? Moreover if kshatriyas have to be the ones who were born from the shoulders of the Brahma then how come Surya and Chandra dynasty gained the name as Kshatriyas? Let me explain the actual meaning of the verses what you have read and wrongly understood. Lord Narayana is called Vishnu because he is spread all over the universe, "विश्वम् नारायणं देवं". Entire universe is assumed to be the body of the God. And since face/head is the primary organ of any body, it is considered as the *Uttama* (best) part of the body. On similar lines shoulders are *Madhyama* (better) part of the body. Thighs are considered *Adhama* (low) in importance, and finally the feet are considered *Adhamadhamaha* (lowest) in significance.

This is all symbolic and the same is applied on the castes as well. The creation of Brahma consists of four classes of people viz. one who is highly filled with divine wisdom is considered to belong to the *Uttama* (best) class. One who is little less in *Vivekam* (wisdom) is considered to be *Madhyama* (medium). One who is even lesser in wisdom is mapped to *Adhama* (low) caste and finally one who is *Viveka-Shoonya* (zero in wisdom and spirituality) is mapped to the *Adhamadhamah* (lowest) category. And they are termed as, *Brahmana, Kshatriya, Vaisya and Sudra* castes. Hence these castes are mapped with the four parts of the Lord's body but this is symbolic and those Sanskrit verses shouldn't be understood with their meanings obtained from true translation. Children! Understand these verses symbolically. *Agyana* (Ignorance) is *Sudratwam* (lowest caste) and *Sugyana* (Wisdom) is *Brahmanatwam* (Brahmana caste).

You can see umpteen examples from our own scriptures which would clarify this fact. Take the example of sage Valmiki. He was a robber and was a *Sudra* but when he gained knowledge through enlightenment he was considered as one of the best of *Brahmanas*. His caste changed based on his *Karma* (duty). Even in Mahabharata's *Santi Parva* you can find one statement which says that a Brahmana of wrong deeds is a Sudra and a Sudra born virtuous person gains the reputation of a Brahmana".

Swami continued, "Even Sri Krishna told to Arjuna that the person who is equipped with calm nature, spirituality, wisdom, devotion, kindness etc. qualities; he loses *Sudratwam* and attains *Brahmanatwam*. So, my dear children! Think on these lines and understand the concept of castes correctly".

Chapter 77

People from All Castes Can Study Vedas

Swami said, "Hey twice born ones! I'll explain you now that people from all castes and creeds are eligible to study Vedas. Listen to me carefully! *Yogasaaram* says:

द्विजवत् क्षत्रियस्योक्तः प्रानायामोदाः मुने
विरक्ताणां प्रबुद्धाच वैस्याणां च तधैव च
शूद्राणां च तथा स्त्रीणां प्राणसंयमनं मुनेः

Which means, whatever rights a twice born Brahmana has on Vedic rituals; same apply for even renunciant and wise Vaishyas, Sudras and also it applies equally to women also; as expounded by scripture called '*Yogasaaram*'. Moreover Lord Maheshwara in one of his discourses to goddess Parvati in Mahabharata's *Santi Parva chapter 143* says that high and low castes are decided based on the qualities.

ज्ञान, विज्ञान संपन्न संस्कृतो वेदपारङ्गः
विप्रो भवति धर्मात्मा क्षत्रियः सेवकर्मणा

It means any human who is full of knowledge & wisdom and understands Vedas is called as a Brahmana. A virtuous Kshatriya possessing the aforesaid qualities is also considered a Brahmana. Hence to become a Brahmana, the perquisites are virtues and qualities, but not the birth.

एतैः कर्मफलैर्देवि न्यून्जाति कुलोद्भवा
शूद्रो व्यागम संपन्नो द्विजोभवति संस्कृता

Means; Hey Parvati, the aforementioned virtues are the cause for attaining Brahminhood but in no case the birth makes a caste. A Sudra who has a cleansed soul when attains knowledge, becomes known as a Brahmana".

Swami continued to explain, "To get tonsured in any temple doesn't make eny sense. To shave your head from the clutches of illusion and renounce your attachments in the form of hair and sacrifice them to the Lord is the actual tonsuring. In the Supreme Lord everything is decked as like as the beads remain decked in a necklace. Hence the ones who deck their mind on the Paramatma (supreme Soul), only they are eligible to study Vedas".

Swami's nectar like words entered like poison in the ears of the Brahmins of Pushpagiri village. They said, "Those quotes from Smritis and Srutis are not new to us. We know all such scriptures. And if you think you can change our

minds by preaching such verses then that's something unachievable. You may better stop preaching and go back".

Swami replied, "Respected Sirs! You have asked only about the castes right? Let me explain that with few more examples. '*Manishapanchakam*' tells us that in olden days, even *Adi Shankaracharya* had a misconception of castes like you in the beginning. But Lord Paramashiva himself came in the disguise of a '*Chandala* (Sweeper)' and debated with him in the city of Kasi and erased such misconceptions from his mind. Once upon a time when Shankaracharya was travelling across Kasi, Sri Paramashiva appeared in front of him as a Chandala (sweeper, a Shudra). Shankara asked him to move aside. Parameshwara asked him whether he wanted the body made up of food to move away from another body made up of food. Or whether he wanted consciousness to move away from consciousness? And then the discussion happened between those two was a great piece of learning for the world".

चण्डालदेहे पशुपक्ष्यादिस्थावरे ब्रह्मविग्रहे
अन्येषुतारतंयेन सिद्धेषु न तदाम्यहं

In the body of a chandala, and in the body of all flora & fauna, equally resides the Parabrahman without any discrimination. This is also stated in Varaha Purana.

नामोनिर्णापि संस्कारो, न श्रुतं चवन संततिः

कारणादि द्विजस्वत्वम्, सत्यमेवतु कारणं

To take birth from the womb of a Brahmana woman, studying Vedas doesn't mean attainment of Brahminhood. Truthfulness, righteousness and virtuous conduct are what decide the eligibility for the same.

ज्ञान यग्न्योतपोनैवा ब्रह्मणो वात्त्वाजोपिव
संसार सागरं गत्वामुक्तिसारहि गछ्रति

One who uses the divine knowledge obtained from realization as his instrument to sail across the ocean of samsaara (world), irrespective of his caste, whether he is a Brahmana or a Sudra he is bound to attain salvation

ब्रःमभेदे नजानाति मुक्तिम्वदैववद्यते
समानं सर्वजन्तुनां ब्रःमसूत्रेण कध्यते

ParaBrahman is present in all living beings without any descriminations. One who discriminates, can never attain salvation

अन्त्यजाति द्विजातिस्चेकयेव सहोदरः
एक योनिविप्रसूतत्वात एकशाखे नजायते

High caste, low caste etc all is same. All of them take birth from vagina only. And all of them grow up alike in the same world and nature and finally

become one with the parabrahman one day alike. So all these tasks they do alike and hence they all are siblings".

Swami continued, "Due to the corruption of mind, due to utterance of lies, due to indulgence in anger and lust, due to being filled with laziness, due to staying away from spirituality and due to lack of cleanliness, people have been called as 'Sudra'. In this manner if you analyze, even in the *Vipra-Jaati* (twice born) itself there are Brahmana, Kshatriya, Vaishya ahd Sudra based on the levels of good and bad qualities they possess. One who is above all such bad qualities, is termed as Brahmana in real sense. Even that Geetacharya Lord Krishna's message on the Varnas was the same. He also preached that irrespective of the varnas everyone is equally eligible for salvation. One who works towards it firmly, attains it!"

In whatever ways Swami explained to them, it looked like they turned a deaf ear to him. Swami again continued, "Alright! If you don't believe my words, then let me give some examples from the history where people from all Varnas have attained salvation. *Jaigeesha, Janaka, Astika* and other brahmanas, *Maitreya, Gargi, Shandavi, Sulabha*, etc who were women attained higher abodes and salvation by being virtuous and attaining knowledge. Whosoever earns the wealth of knowledge, attains salvation

- Sage *Rishyashringa* who was born to a deer attained brahminhood and glory
- Sage *Vishwamitra* who was born as a King attained the position of '*Brahma Rishi'*
- Sage *Gautama* who was born to rabbit attained the position of one of the saptarishi
- Sage *Valmiki* who was born from an ant-hill and was a robber attained knowledge and became worshippable
- Sage *Agastya* was born from a pot but became one of the Saptarishis
- Sage *Vyasa* who was born from a fisherwoman arranged scriptures
- Sage *Vashishtha* was born due to a dancing girl *Urvasi* but attained '*Brahma Rishi*' position
- Sage *Mandavya* was born from a frog, but he became venerable sage
- *Sankhya muni* was born to a *chandala* woman, and became venerable
- Sage *Jambhuka* was born and raised by a jackal, and attained fame
- Saint *Gargeya* was born from a donkey, and became highly adorable for his knowledge
- *Saunaka* monks were all born from the womb of dogs, and they are well known; in any puranic story they are of prime importance

Swami continued, "So children! There are many examples of great saints who did not know in what circumstances they took birth. Therefore birth does not make a brahmana. It is the karmas (actions) performed by us which makes us a Brahmana. Hence we can easily understand that, castes are not based on the body and birth, they are based on the mind, nature and work".

"Now let me also tell the various types of Brahmanas. There are three categories of Brahmanas as well. They are,

1. *Sadbrahmana* (Brahmana of Virtuous nature)
2. *Karma Brahmana* (Brahmana based on actions/job)
3. *Vesha Brahmana* (Brahmana in appearance)

The way a dancer girl puts on makeup on her face and dresses in the suitable attire till the time she needs and then removes all the ornaments when task is achieved, similarly the class of Brahmana who put façade for some purpose, and showoff themselves by applying *Vibhuti* (ash), having *Rudraksha* chains around neck and speaking with scriptural references to show off their knowledge, are as good as the dancing girl since their appearance is nothing but fake and they are full of ostentations. Such Brahmana class is called as '*Vesha Brahmana*'. '*Karma Brahmana*' are that class of Brahmanas who make themselves visible with brahminical marks but they remain under Maya and always condemn each other looking down upon other castes, asking them not to appear before them when they are studying Vedas, create meaningless rules which remain comfortable for their class but for other castes they remain unachievable. Such Brahamanas can neither work religiously towards their betterment nor can they even see others attaining the path of knowledge. These kinds of *Vipra* (twice born) are Karma Brahmana".

Swami continued, "Now the third category of Brahmana is '*Sadbrahmana*'. These are the ones who alwys dwell in the thoughts of ParaBrahman. They not only work towards their realization, but also try to uplift the fellow beings as well. Such pious souls are termed as 'Sadbrahmana'. The way Vishnu's devotees are *Vaishnavas*, Shiva devotees are *Shaivas*, and Shakti worshippers are *Shaktas*, those Vedantis and Gyana Yogis who follow Para-Brahman are also known as *Brahmana*".

Swami's words of wisdom were recognized as truth and one old Brahmin came out of the crowd and said, "Sir! Whatever you have spoken, everything is true. But as the saying goes 'यथार्थवादी लोकविरोधि' (*Truth is bitter*), these arrogant people would not understand the value of your speech. They are as adamant as a diamond. Why do you waste your time debating with them? Please leave them with their arrogance and ignorance, and kindly go back. There is

no value of your knowledge in this village"

When that old man spoke in favor of Swami, and supported him, all other Brahmins became enraged with that act, started shouting on that old Brahmin and were about to beat him when Swami asked them to stop. Swami said, "Alright! It's already late for our lunch so let us free. Allow us to go on our way".

But all those arrogant villagers surrounded his bullock cart and stood firmly. They started shouting and were reluctant to allow Swami and his team to move even an inch.

FOOTNOTES

Good thing is, in today's world many social reformers have established equality among all castes. But the down side is, in order to uplift low castes; they have implemented 'reservations'. This is a new disease which is called as 'reservations' and is infecting the general caste people now. Unless and until the govt. dismisses all reservations and gives equal importance to all castes, nation cannot erase unhappiness from the faces of the citizens.

Chapter 78

Pushpagiri Village Set Ablaze

When the village Brahmins surrounded Swami's bullock cart from all sides and didn't allow him to move, Swami sighed for a while and said, "O great scholars, you seem to be Brahmins for the namesake. You do not possess any qualities what a Brahmin should possess. Well, I have already explained you the truths in various ways. I've cited references from all the major *Sruti* and *Smriti* based texts; but still all my efforts seem to have gone in vain. I would advise you all to leave this adamant nature and adopt a virtuous mode of living otherwise as the saying goes, 'विनाश काले विपरीत बुद्धिः (*When time is bad, we tend to go against our intelligence*); you may have to face difficulties. Already we have wasted lot of time in discussion and debates which weren't fruitful, so please let us go on our way".

Neither they cared to understand Swami's words nor did they care to accept Swami's request and let him go on his way. They again started showing their arrogance with abusive words. Swami became fed up but still he kept himself composed and said, "You all look very knowledgeable but your minds are filled with ignorance. To trouble someone on the middle of the road like this, without paying any heed to the words and requests of the other party, is neither a quality of wise men nor the sign of wisdom".

Swami didn't even complete his words when they interrupted him and said, "We know who we are and at least we aren't a fake Guru like you. We don't talk baseless topics and we don't cite useless references". Everyone looked at each other and started laughing at Swami.

Seeing no words of wisdom casting any spell on their minds, Swami got exasperated. He became silent for a while, closed his eyes for a second, then opened his eyes and casted his vision on the northern region of the Pushpagiri which was a market place. All of a sudden these haughty Brahmins found the houses present in that area to be burning. Those burning houses were the houses of these arrogant Brahmins. At once they understood Swami's divinity and all of them at a time fell on his feet.

They prayed to Swami, "O high souled one! Hey teacher of the universe! All your words of wisdom were golden words but we had simply made our minds not to agree with any thought of yours. We wanted to insult you and your disciples. We all are fools that we couldn't understand the divinity of

yours, and acted foolishly". That's how they repented and cried for a while and then prayed him again with a guilty feeling as, "Swami! You seem to be like a divine incarnation that has come to mend our ways. You've visited this village to teach us the right way of living. O high souled one! We are in your refuge now. Please forgive all our sins by considering us like your own children. We have fallen on your feet, hence now it's up to you whether you would protect us with your fatherly compassion or punish us further. Whatever you decide; would be acceptable for us".

Swami, who was highly kind by nature, felt pity on them. He addressed them as 'children' and said, "Children! Your behavior looks like, you hold people by their hair and when situations turn averse, you tend to hold their feet! But anyway, you needn't fear. Whosoever comes to my refuge, irrespective of one's caste and creed, disregarding one's past behavior I shall protect! People who have faith in me, I'll take care of them as my children not only in their life but also I'll ensure salvation for them. Children! Wipe your tears and don't fear".

Swami then looked at the burning houses of the market place. All the houses again became as usual. There were not even a small signs of any smoke or fire. Entire village looked as normal as it was sometime back.

Seeing that miracle the hearts of those Brahmins got filled with overwhelming amount of elation, and they immediately ordered a '*Brahma Radham*' (a royal chariot) and made Swami seated on that chariot. With the sounds of "*Jay*" (victory) to Swami, they took a procession of Swami in the entire village, across the streets and the market place. They became so much attached with Swami that they didn't allow Swami to go back so soon. Swami had to stay there for four consecutive days owing to the affection shown by the villagers and the Brahmins who turned over a new leaf and became wise.

One of the villagers, an old man, came near Swami and said, "O high souled one! I heard about your divinity from the fellow villagers. They also told me that you are a divine incarnation who knows everything. I would request you to kindly tells us about the future and bless us".

Swami said, "So be it! I have authored 'Kalagyana', which is a text containing prophecies of the future. As per your wish, I'll narrate the incidents destined to take place in future to all of you. Please visit me this evening, I'll preach kalagyana to all of you then".

Everyone felt glad and also were eager to know the future predictions from Sri Veerabrahmendra Swami. They all dispersed to their homes and started waiting eagerly for the sun to set.

FOOTNOTES

In any place there would be mixed nature people. Here we have seen few Brahmins who were arrogant and proud on their scriptural knowledge. But if we remember the story of Chapter – 55, we would know that in that very same village called 'Pushpagiri' a pious Brahmin couple also stayed whom Swami found to be pious and cured the husband's leprosy with his divine powers.

Chapter 79

Kalagyana Discourse to Pushpagiri Brahmins

The way cattle returns back to their shed at dusk, these Brahmins also gathered at the place where Swami and his disciples were staying. Swami asked everyone to take a seat. When entire gathering was properly settled, Swami started preaching them Kalagyana—the prophecies!

Swami said, "Children! I'm going to narrate the predictions. Listen to me carefully!

1. To protect virtuous people and to punish the sinners, to uplift the declining righteousness and to erase the wickedness from the earth, I'd come as 'Sri Veerabhoga Vasantaraya' after 5000 years of the age of Kali (Iron Age). The day when I would come, after taking boons and blessings from the Gods and Saints, there would be some indications of my arrival. In the month of December in the southern part of the sky, a huge comet would be sighted. As per astrological calculations let me explain when would that day be. In the year named '*Krodhi*' on the '*Suddha panchami*' day (5th day in the fortnight after new moon day) of the month of December which would be Monday, during the period of 'Punarvasu' star and 'Karkataka Lagnam', I would come as Veerabhoga Vasantaraya.

2. Before that time itself, people from all the castes would become addicted to drinking alcohol. Vedas would be practiced by the Low caste (Sudras), they would start perfoming all the rituals. Brahmins would decline in position and Sudras would rise to higher posts

3. Widowed ladies would be remarried, and Brahmins would do the jobs of public servants.

4. Virtues of Brahmins would decline; they would keep quarrelling with fellow Brahmins. They would dwell in the company of wrong people. Every Brahmin family would contain two widows.

5. When *Surya* (Sun) enters '*Meena Raasi*' (moon sign - Pieces), I would come to Sri Sailam as Veerabhoga Vasantaraya holding a blazing sword of four feet in length. There I would distribute wealth to people of virtuous deeds

6. in the year named 'Vikrama' on the 'Chaitra Suddha Dasami' (10th day of April's fortnight after the newmoon day) which would be a Wednesday; I would visit the hill named 'Indrakeeladri'. There I would visit the saints

present there and then I would learn few vidyas (arts) from Lord Dattatreya. Subsequently, I would come back to Sri Sailam and worship the Lord Mallikarjuna. After that I would move to Mahanandi village. On the 'Sravana SuddhaPournami' day (full moon day in the month of august) I would reach a place called, 'Veeranarayana Puram'. I would spend one complete fortnight in that village (15 days)

7. People who are blindfolded with the greed for wealth and wine, would get totally smashed

8. Creatures present under the ocean would also die

9. Quarrels would arise in the city of Kasi

10. Near the river called '*Jurreru*' some great Yogis would appear

11. Lord Yaganteswara of Yaganti place would give salvation to virtuous devotees.

12. Men and women would involve in incestuous relationships

13. Intercaste marriages would become common

14. In the lake called '*Rettala Cheruvu*' some great floods would be born

15. In the '*Kochcherla Kota*' place, rabbits would talk with humans

16. Lord Vinayaka would cry aloud

17. I'll create many calamities on earth. Patala Ganga River would dry up. Volcanic eruptions would be frequent

18. Whatever wealth is hidden under four oceans, would reach Sri Sailam Mountain

19. One hundred twenty Tirupatis would get demolished

20. Mahanandi would make sound which would create many strange happenings

21. All the sinners present on the earth would get wiped out of earth

22. Sringeri and Pushpagiri mutts would be run by people of Panchananam lineage

23. Northern countries would become extinct in population due to wars

24. Gold would vanish from earth

25. Eastern countries would get demolished

26. Due to lack of money, people would suffer a lot

27. *Akashavani, Annapoorna Devi, Podilanimmavva Devi* (local village deity) and Sri *Saila Bhramarambika Devi*; these four goddesses would sing '*Mangala Aarati*' songs for goddess Kanaka Durga of indrakeeladri hill

28. Chaste women and virtuous men would not be seen

29. From Kasi city few people having faces turned backwards would come

30. *Brahmakapalam* temple would be ruled by a parrot

31. Few strange miracles would be seen happening in a Banyan tree in *Haridwar*

32. Haridwar temples would be closed

33. In *Ahobilam* village temple, Jasmine flowers would bloom from the pillar made of iron. That's the indication that I've arrived"

Swami continued,"Apart from these, there would be many more calamities created by me to erase the sinners from the planet. However, whosoever would remain virtuous, and waiting eagerly for my arrival; such devotees would not only remain protected from the calamities, but also would remain in bills throughout their life".

He revealed another important message as, "Children! Soon I'm going to leave this Earth. I'm going to enter Samadhi to do penance. So, keep faith in God, leave a virtuous and pious life. Keep me into your minds forever by chanting my mantra always. That way you all would remain happy throughout the life and also would attain to salvation at the end of your life. Learn my mantra which is "*Om Hreem Kleem Shreem Sivaya Sri Veerabrahmendra Swamine Namah*". If you engage yourself in chanting this mantra, neither the calamities created by me nor any other suffering would ever dare to touch you. Rest assured!"

He concluded and said, "Dear children! Now you all can disperse for your homes, its already night. I would leave this place tomorrow early in the morning".

Everyone saluted Swami and uttered "*Jai*" (victory) for him and left for their homes.

FOOTNOTES

Here starts Kalagyana related to Kalki's exploits. From this chapter onwards we would find Kalki in subsequent discources on Kalagyana Swami would reveal many more secrets of Kalki's exploits.

Chapter 80

Yogic Method of Perceiving Drukkatma

While Swami and his disciples were travelling back towards their native place-'Kandimallayya Palle' village, on the way they all rested under a Banyan tree. Siddhaiyya was in constant service to Swami as usual. After a while Siddhaiyya asked a question to his Guru, "Gurudeva! Could you please explain the concept of '*Drukkatma*' (*Druk*=*Eye, Atma*=*Soul*), and the method by which one can perceive that?"

Guru Veerabrahmendra replied, "Dear Siddha! Listen! *Pancha Gyanendriya* (5 sense organs), *Pancha Karmendriya* (5 motor organs), *Pancha Prana* (5 types of winds), *Pancha Shabdah* (5 types of sounds), and *Four Karanam* are collectively termed as 24 *Tatwam*. The thing which shines in among these 24 essences and four colors viz. *Dhavala* (white), *Syamala* (grayish black), *Rakta* (red), *Peeta* (yellow) colors is called as '*Prakriti'* (nature). This same prakriti is called by various other names in *Yoga Shastra* (scripture on yoga) viz., *Kaarana Kshetram, Shikharam, Apojyoti, Antarlakshyam, Gagana Samudram, Madhyastha, Vidyullekha, Meru Shikharam, Shikhasthanam, Nitya Vaikuntham, Satya Kailasam, Chinmaya Netram, Jeevanam, Atma, Sarvasakshi, and Sachchidananda Swaroopam*. All these are the names interchangeably used to term the *Atma* (soul)".

"Among those four colors, Red belongs to the 'Sthoola Deham' (body), white belongs to the 'Sookshma deham' (micro body), and Greyish black color belongs to the 'Kaarana Deham' (Causal body). Amidst these three colors the yellow one remains glowing, which is nothing but '*Maha Karana Deham*' (super causal body). Amidst all these four entities the '*Kaivalya*' remains shining like a divine flame. That's the place where soul resides".

"Whatever elements I have told, they all exist in no place other than our eyes. Siddha! If one practices the yogic ways to perceive them, on becoming successful he would be able to see the brilliance of that soul which shines like millions of suns together". After that, Swami took a mirror and asked Siddhaiyya to hold it and look at his own eyes in the reflection. Then Swami showed him the supreme soul within his own eyes.

Chapter 81

Ideal Ways of Living a Spiritual Life

Swami addressed Siddhaiyya and said, "Let me also tell you the ideal ways a human should follow for his spiritual life. The most pious souls who make it to their liberation possess these qualities which I would narrate to you now. One who doesn't get carried away by the force of attractions, One whose heart remains filled with veneration for his preceptor, one who remains focused towards the service of his Guru, such a pious soul is called as '*Bhaagawatottama*' (best among the devotees). They possess *Satwa* quality, kindness for all creatures; they follow celibacy, and always remain submerged in the thoughts of the God. They are the best among all devotees. Another class of such people is the ones who always remain in the company of good people & saints, who never allow dirty thoughts to creep in their minds, who're highly chivalric, who practice penance, silence & are merciful, and who study Vedas & other scriptures. All these are the qualities of the best human beings".

"One who follows non violence, one who takes happiness and sorrow equally without getting moved or affected by either of these two feelings, one who surrenders himself thinking, 'Lord is the final refuge', one who remains satisfied with whatever his destiny gives him, one who neither has desires or craves for something, nor he complains if something is lost, one who always tells truth & follows the path of righteousness, one who is detached from all worldly infatuations; such a person is the best among the best pious souls. They can attain salvation easily, others cannot!"

Swami blessed Siddhaiyya saying, "May you also remain filled with such divine qualities and may you live a long life, Siddha!"

Chapter 82

Kalagyana Discourse to Panchananam Tribe

After teaching 'Drukkatma' and the 'ideal qualities of a devotee to Siddhaiyya, Swami and his team continued their journey towards their destination. Before the sunset they all reached the Mutt of Swami in 'Kandimallayya Palle' village. Thereafter, as usual Swami used to preach his divine knowledge to the devotees whosoever used to visit his home. Like that some days passed when one day, few people of 'Panchananam' caste (smiths) came to visit Swami. Swami welcomed them inside with all kinds of hospitality. After everyone had their lunch at Swami's place, they expressed their purpose of visit. They said, "Hey Swami! We all were desirous of listening to your Kalagyana, hence to listen it directly from your divine voice we've come to your place. Kindly accept our request and make us blessed by discoursing us the divine prophecies of the future".

Their request was readily accepted by Swami who assured them saying, "Sure! I would discourse that book of future predictions to you all and fulfill you desire, listen to me carefully!

1. Children! Between the years named, 'Nandana' and 'Srimukha' I would rule the earth to keep up the righteousness and would eliminate all the evils

2. After 5000 years of the age of Kali, Brahmins would become hybrid due to intercaste marriages

3. Krishna river water levels would rise to the level of goddess Kanaka Durga and touch her nose (*One can imagine what a dangerous deluge that would be. Goddess Kanaka Durga is located on top of the Indrakeeladri hill in Vijayawada, and Krishna River flows on the ground, if it touches Durga's nose, that indicates a heavy cataclysmic situa*tion)

4. All the rulers would lose their power

5. All differences of castes and creeds would get erased

6. Goddess Mahalskshmi would come dancing and would play with some monkeys made of illusion

7. In the place called *Maanaru*, Lord Ramalingaswami's qualities and his aura would decrease

8. Village deity 'Jwalamma' would debate with people

9. In the northern region of Mahanandi village some divine monks would descend down to earth and would do many miraculous activities

10. White cloth would become common in the country (*Indirectly he wants to say - more and more ladies would become widows; may be due to wars and killing?*)

11. Some white crows would be seen and they would cry near the outskirts of villages, due to which many people would die. My devotees would not be harmed and at this time only I would appear before my devotees and bless them

12. Those men who aren't 'Jitendriya' (one who is a winner of his senses), such people would fall dead in multitude. Unchaste men would get wiped off from the surface of the earth in millions, thereby reducing the burden of sins from the shoulders of the mother earth

13. Earth would get wet under the blood shower of the sinners. Entire earth would become red with bloodshed (*world wars?*)

14. All women would remain obcessed with ill and obscene thoughts

15. In the place called 'Kandunooru Konda' sexual acts would be at the peak

16. *Gadak, Lakshmipuram, Chandragiri, Rayachooru, Adaveni, Arava rajyam, Veligodu, Morasa rajyamu, Annenagaram, Punnali, Orugallubange* and *Golkonda* places would become highly developed places

17. My Mutt would be robbed seven times

18. Entire 'Kshatriya' dynasty (kings) would decline

19. Many people would lose their limbs in wars and many would die

20. In North West India a man by name 'Gandhi' would be born in the family of 'Vaishya' caste. He would gain respect by people from all the countries. He would establish few modes of righteousness by preaching *Satyahimsa* (Truth and non-violence). He would fight for the country's freedom and would chase the white people out of India

21. 'Kandanooru' area would get submerged under water

22. Muslims would die in masses due to wars

23. In Eluru, many buildings would collapse which would take the lives of many people

24. All atheists would die due to the heavy and torrential rains. My devotees would remain alive. Devotees who remain with firm faith in me would be protected by me in such a way that even if they're amidst the waters of deluge, they would be sailed safely to the bank".

Swami stopped there and said, "Children! I would stop this here, since I want to teach you some points about righteousness. Listen! To give food to someone before you actually consume is the '*Uttama Dharmam*' (best virtue). To give food to someone after you having filled your stomach is '*Madhyama*

Dharmam' (mediocre virtue). To feed food to someone by thinking of getting some favor in return is '*Adhama Dharmam*' (bad thing), and to make someone's hunger half satisfied by feeding him little amount of food is the '*Adhamadhama Dharmam*' (worst thing). Among all the virtues the virtue of satisfying the hunger of the starving person is the best virtue".

"Dear children! Always give food to the needy and fill his stomach to his satisfaction. Always keep chanting my '*Dwadasakshari Mantram*' and remain devoted to me always. Always follow the path of righteousness and truth. I'll ensure all sorts of happiness for you on this earth and would bless you with the fruit of liberation finally. I'm going to stay on this earth for some more days, after that I'll sit for penance in a Samadhi. Sitting in the Samadhi I would keep doing the destruction of the sinners and protection of the virtuous. I would rule the earth from the Samadhi itself till the time I come as 'Sri Veerabhoga Vasantaraya' at the end of the Iron Age. So, be good natured and do well to the humanity".

On listening to Swami's decision of entering a Samadhi, the people of smith caste requested Swami to let them know the date in advance so that they could come and have the glimpses of Swami for the last time. To their request, Swami happily agreed and assured them to be informed of the day of going into samadhi. Everyone touched Swami's feet with devotion, and everyone went inside the Mutt following Swami for worshiping Lord Shiva.

Chapter 83

Burglary in Swami's Mutt

During Swami's visit to all the places within his state; devotees, Nawab and other rich people offered some valuables to Swami as a token of their devotion. Those valuables included vessels, ornaments, idols all made of gold and silver. Apart from that even in Swami's Mutt the local village elders had been donating some amount of valuables in the form of idols, and other items used for worship. Swami utilized all those donations for the development of Mutt and got all the idols decorated with the gold and silver ornaments.

These were keenly monitored by few evil minded people. They got someone enquire when was Swami planning to go out for another trip again and got the information that Swami had decided to stay there forever. This news brought some disappointment to their desires. One evening all of them gathered in a place and their leader said, "Brothers! I heard Swami doesn't have any plans to leave his Mutt hereafter, so of course this is a matter of disappointment for us, but we shouldn't lose hope. We should steal all the gold and silver materials from Swami's Mutt in his presence itself. There is no other alternative left with us. We usually remain scattered throughout the village but luckily today all ten of us could meet. Moreover, by god's grace today is a new moon day, hence I would say, tonight itself we should execute our mission otherwise again for another two fortnights we would have to wait for the new moon day. Tonight's darkness is a boon for us, which we should utilize correctly, so let's all meet tonight for our mission".

That leader of the thieves also chalked out a plan and explained it to everyone. One of those thieves entered Swami's Mutt as a devotee and sat in the crowd listening to Swami's discourses. He was actually monitoring Swami and waiting for the right time to signal his other nine members to break in. Swami completed his discourses and finally gave a hint to his disciples saying, "Children! Tonight some interesting thing is going to happen, we'll see that tomorrow morning, now let's disperse for worship". By the time Swami completed his worship, came out of Mutt and locked it, It was almost ten in the night. Then Swami and all his disciples had their dinner. By the time everyone went to sleep, it was twelve in the night. This fake devotee who was monitoring their movements found that as the ideal moment and went out of the Mutt. Following his call and signal all the remaining nine thieves came near

him. They were all equipped with weapons of thievery. They carfully dig a hole from the backside of the Mutt and carefully entered the Mutt. They found that the entire Mutt was radiant under the lamps lighted by Swami, and in that light the Golden ornaments, Silver idols & other valuable items were all dazzling with brilliance. They couldn't believe their eyes and stood there like statues under the influence of overwhelming delight seeing their desires getting fulfilled. Without wasting any more time they took all the valuables, ornaments and even the idols from their altar and tied them in a big piece of cloth. Their leader was guarding outside the Mutt. One of the nine thieves went out and called his leader inside to show him their success. That team lead became very happy to see the successful execution of their project and appreciated the team's skills.

Wasting no more time they all decided to flee from there. Their lead took the heavy bundle of stolen items and put on his head, and as soon as they tried to step out of the Mutt, everyone became blind. Out of panic they enquired among themselves if anyone of them is able to see properly and found that none of them had the power of sight. Moreover their leader who was carrying the bundle of stolen items on his head felt extreme ache in his head due to which he kept that bundle on the ground. But still his headache didn't get cured. All of them couldn't move out and sat on the ground.

Early in the morning hours Swami got up and completed his regular activities. After doing his morning worship (Sandhya Vandanam) he and his disciples came out of the home. Swami asked few of his disciples to call the village elders and high profiled people. Everyone gathered at Swami's home on getting his message. Swami opened the front door of the Mutt and entered alongwith his disciples & the village elders. Everyone found ten strangers already sitting on the ground in despair. Swami enquired, "Children! Who're you? And how did you come inside when the Mutt door was locked by me? Your faces depicts that you are all in some pain. What's the matter?"

They unanimously narrated the cause of their suffering. On hearing the entire story from them, those villagers became infuriated and moved ahead to beat them. Swami being compassionate for all living beings stopped the villagers. The leader of that gang pleaded saying, "All of us have already got our punishment, we have lost our sight, and since I have done the great sin of carrying the idols on my head I'm punished with a severe headache additionally. We never knew that these idols are not just statues, they really had divine powers. Also we were fools to think Swami as just another saint. We failed to perceive his divinity although we had heard about his miracles many a times.

We are sorry for having done such a sin".

They all pleaded to Swami asking for his forgiveness. Swami being highly compassionate, he pardoned their sins. He then went inside the Mutt and brought some 'Vibhuti' (sacred ash) and smeared that on the eyes of all the ten thieves. He said, "Dear children! Keep your eyes closed for a while and then open slowly". They followed his instructions and to their amazement they all received their vision back as normal. All nine of them felt happy, but their leader still showed the signs of agony. He requested Swami to take him out of the unbearable ache in his head. Swami smiled and accepting his request sprinkled some ash on his head. Immediately his headache vanished and he felt comfortable.

Everyone praised Swami's kind nature and happily went back to their homes. Swami asked the ten thieves to stay in his Mutt for another five days, and preached them 'Brahmagyanam' (Divine knowledge of the supreme god). After the five days of stay in Swami's Mutt, those ten thieves got transformed into wise men and lived a spiritual and peaceful life thereafter.

Chapter 84

Discourse on Samsaraaranya Swaroopam

That Lord of the universe who walked on this earth as Sri Veerabrahmendra Swami enchanting this world with his divine Kalagyana; decided to enter into 'Sajeeva Samadhi' for uninterrupted meditation, and hence his wife and all his children near him and said, "Children! Please sit near me". He addressed his wife and said, "Devi! You come and sit here." Making a place towards his left side, in a philosophical manner swami said in a low tone, "I'm not desirous of staying in this world of illusion any more. Only few more days I would live on this earth. Devi! I'm thinking of coronating our eldest son 'Govindayacharya' as the owner of this Mutt in my place. You please tell me your opinion on this".

That chaste lady - Govindamamba's eyes flooded with tears which rolled down her cheeks. She said, "Praneswara! I'm your soul and if you have decided to go into Samadhi, then what's the purpose of I living on this earth? You're the Lord who supports this world; you're the Lord under whose shelter everyone takes refuge. Would there be any meaning of my life without you? Please take me also with you inside the Samadhi". Those were the words of Govindamamba to which Swami replied, "Devi! You're worrying as if I'm entering Samadhi today itself. We'll think of it later. I'm still left with some more tasks of establishing righteousness on this earth. So, till that time I'll not enter Samadhi. At present my immediate plan is to enthrone our son-Govindayya as the chief of this Mutt. But before that I want to preach some points of Dharma (righteousness) to our children".

Swami addressing his children said, "Dear Son, Govindayacharya! I've decided to make you my replacement as a chief of this Mutt. If you have any doubts or queries, you can very well ask me now, I'll clarify all your doubts". Govindayya stood up and with devotion touched his father's feet and said, "Father! Till date every time we have seen you repeating only the name 'Siddha, and Siddha!' always. By preaching him all the knowledge of Advaita (non-dualism), Yoga and Kalagyana you have made him equal to yourself. Many times you were so much involved in teaching him and other disciples that you didn't even notice our presence around you. Now if you make me take your position, it would look like making *Dhritarashtra* the King, when *Pandu* kind of eligible Siddhaiyya is around. Siddhaiyya is totally eligible and capable. I

don't feel I'm fit for this position. When these innumerable devotees of yours who regularly get preached by you but still they haven't been able to conquer the illusion and raise themselves towards the higher levels of realization, how can I handle such people? How would I be able to uplift the righteousness? I feel incompetent to manage this huge Mutt of yours the way you used to handle. Kindly don't put this responsibility on my shoulders. I'm getting nervous, kindly give this responsibility to Siddhaiyya or someone else".

Swami smiled and said, "Dear Govindayya! I'm glad to see your opinion and feedback on Siddha! Molten Gold is casted into many ornaments by the smiths. Some are called rings, some are referred to as necklaces, and some are known as bracelets. But when the casted figures are heated again, in its molten state it attains the initial state itself. When it remains in the form of ornaments, then also it doesn't lose its property of being gold. Similarly, you have taken birth from me, hence I know about your potential very well. I am aware of your capabilities as well as weaknesses very well. Hence do not worry; you'll be able to manage the Mutt operations. Siddhaiyya's life has a different path to follow".

Swami continued, "Son! First I'll explain you '*Samsara Maharanya Swaroopam*' and after that I'll explain you '*Hamsa Swaroopam*'. Listen to me carefully! The *Maha Aranya* (dense forest) which is called as 'Samsara' (world) is built on the foundation called Prakriti (nature) and Prakriti is Maya (illusion). All sorts of happiness are the '*Phalas*' (fruits). Its core or trunk is made up of *Triguna* (three qualities). *Dharma* (righteousness), *Artha* (wealth), *Kama* (enjoyment), and *Moksha* (liberation) are the four kinds of essences or sap which nourishes the forest and its trees. *Shadoorma* (hunger, desire, lust, sorrow, old age, death) are its climates, *Saptadhatu* (seven metals) are the seven layers of its atmosphere. *Navarandhram* are the bores in the bark of the trunk. *Dasavidha Prana* (ten types of air) are the leaves. *Shabdadi Vishayam* are the saplings. *Raaga* (love) and *Dwesha* (hatred) are the branches. Various types of Karmas are the flowers. *Putra* (son), *Mitra* (friends), *Kalatra* (wife), *Bandhu* (relatives), *Jana* (people) are the pointed thorns. *Kama* (desire), *Krodhadi* (anger etc.) six qualities are the thieves. Old age is the *Pisacha* (flesh eating vampire). *Mrityu* (death) and *Bhayam* (fear) are the fearsome lions and tigers. *Sankata* (hurdles) are the mountains, *Swarga-Naraka* (heaven-hell) are the ends of the swing. In such a dense, dark and scary forest *Jeeva* (soul) wanders everywhere. Even after roaming inside for unlimited time, when it finds no end to the vicious circle, it sits and repents. On looking behind; it finds an infinite space of its past, whereas on looking forward; it finds an infinite path to go. Knowing no

other way to come out of that jungle it goes into deep sorrow".

Govindayya enquired, "Father! When a soul wanders in the infinite vicious circle called forest, and doesn't find a way to come out; what is the option for such a soul to get out of that *Aranya* (forest) and get liberation? Please explain!"

Swami replied, "Son! Due to the virtuous *Karma* (deeds) done over the past many births, when a soul accumulates good amount of virtuous results, it gets the desire for liberation n its heart. Then that soul should try to break from the shackles of attachments with wife, wealth, children, and property. It should not bend its head in front of desires. It should also abandon the desire of earning material things. Only when a soul tries to earn the spiritual wealth and does all meritorious spiritual activities, with devotion to the god; offering or sacrificing all the virtues, vices and their respective merits or results to *Parameswara*. Such a soul succeeds to obtain '*Brahmasakshaatkaara*' (realization of the supreme self). Then he attains the state which is called *Kaivalya* (actual liberation). Hence whatever you do, you should offer that to *Parameshwara* and remain detached from the worldly possessions and desires".

Swami said, "Son! Now I'll explain "*Hamsa Swaroopam*' which is also known as '*Swara pareeksha*'. Listen carefully!"

Chapter 85

Discourse on Hamsa Swaroopam

Swami addressed Govindayyacharya and said, "Son! *Hamsa Swaroopam* (form of the soul) is also called as '*Sarva Shastram*' and '*Swara Gyanam*', which I'll explain now. Siddha! Are you able to follow what I'm preaching to Govindayya? Should you have any doubts, do not hesitate to stop me and ask. You also listen to me carefully". Swami then again turned his head towards his son Govindayyacharya and said, "Son! In this body which is the '*Brahmalayam*' (Temple of Brahman). The soul ('*Jeevatma*') keeps traversing up and down the 'Nadis' present in this body from 'Mooladhara' to 'Agneya' chakras. And during this motion 'Sa' sound is generated at 'Agneya' and 'Ham' sound is generated at 'Mooladhara'. These two sounds together form 'Hamsa' in upward motion and 'Soham' in downward motion. This union of 'Ha' and 'Sa' is called '*Hamsakaaram*'. In the body it is called '*Ghanta Sarpam*' (snake) and it resides in the 'Mooladhara chakra' at the place of anus. This snake rises from the tail bone to the 'Sahasrara chakra' through the micro pore which runs through the spine. In 'Sahasrara' which is a thousand petal lotus, the Kundalini remains entered twelve fingers width inside (called '*Rechaka*') and remains eight fingers width outside (called '*Pooraka*'). In this way it makes two & fro motion and one '*Rechaka*' one '*Pooraka*' is together called as '*Praanam*'. In a single day (one day plus one night together) we have 2, 16,000 such 'Praanam'. In this way that two lettered soul 'Hamsa' traverses continuously from 'Mooladhara' to 'Sahasrara' chakra and keeps offering its 2, 16,000 chants to the ruling deities of the chakras every day".

Swami continued, "This 'Pranam' traverses through the spine becoming '*Oordhwa kundali*' (upwards Kundali through the brocess of breathing. When the right side nostril functions for breathing, it is called '*Surya Nadi*'. When the breathing takes place through left nostril, it is called as '*Chandra Nadi*'. At the point where these two breaths meet, that point is called as '*Trikootam*'. Through these Nadis the 'Hamsa' chants the 'Gayatri' regularly without break. '*Ida Nadi*' is called as '*Chandra*', '*Pingala Nadi*' is called as '*Surya*' and to merge both of them at '*Trikoota*' place is called as '*Kumbhaka*'. Also 'Ida Nadi' is Ganga, 'Pingala Nadi is Yamuna' and 'Kumbhaka Nadi' is 'Saraswati'. 'Ida Nadi' is '*Kailasagiri*' (Mount Kailash), 'Pingala Nadi' is '*Mandaragiri*' (Mount Mandara) and 'Kumbhaka Nadi' is '*Maha Meru*' (the great Meru Mountain).

'Rechakam' is Red, 'Poorakam' is White, and 'Kumbhakam' is Black. In this manner the 'Paramahamsa' (soul) embodies the entire universe within us and moves through the chakras incessantly."

Swami explained further, "Hamsa is '*Nadabindu Kalateeta*' and shines as 'Ha' which is the '*Purusha*' who is '*Satchidananda Swaroopa Parabrahma*' (supreme Lord), and the 'Sa' is the ambodiment of the '*Prakriti*' who represents the body and 'Indriyas' (organs). When these two 'Prakriti' and 'Purusha' unite as 'Ha' and 'Sa', the union is the '*Bindu*' (dot). Hence 'Prakriti' and 'Purusha' in union is called as 'Hamsa'

FOOTNOTES

In chapter – 59 where Swami explained the details of 'Shat Chakras' (Six energy shells) of our body, we would be able to find more details about the 'Hamsa'. By relating these two chapters we would be able to get more insight into the 'Kundalini Yoga'.

Chapter 86

Swami Teaches Swara Pareeksha's Usage

Swami said, "Son! Listen to the method of knowing your yearly, weekly and monthly good and bad future. Monday, Wednesday and Friday; these three days of the week belong to 'Chandra Nadi'. Sunday, Tuesday, Thursday, and Saturday; these four days of the week belong to 'Surya Nadi. However, based on the fortnights Thursday becomes a shared day. In the fortnight after the new moon day (Sukla Paksham) whatever number of Thursdays fall, all belong to 'Chandra Nadi'. Likewise in the fortnight after the full moon day (Krushna Paksham) whatever number of Thursdays fall in that period, all belong to 'Surya Nadi'. During the days which belong to 'Surya Nadi', early in the morning if you find your 'Surya Nadi' (right nostril) functioning; that means, that day would bring you victory, profit, and auspicious events and is called as 'Poornam' (Full). If the opposite nostril (Nadi) functions, it would bring opposite (bad) results for that day and is called as 'Riktam' (Empty). Similarly during the days of 'Chandra Nadi' if the left nostril functions early in the morning, ('Purnam') then it would give good results for that day, and if the breathing functions opposite, then that day would be the harbinger of bad luck".

Swami explained further, "On the days when 'Purnam' (Full) match occurs, whatever task one would take up, he would succeed in that mission. Moreover, all the auspicious and good tasks would give success when done when 'Chandra Nadi' is in its 'Purnam' (means when Chandra Nadi maps correctly on Chandra days). Whereas all the quickly wanted tasks and inauspicious tasks would give success when they are performed during the 'Surya Nadi' days when 'Surya Nadi' functions".

He continued, "Moreover, in the 'Sukla Paksha' (fortnight after the new-moon day) during the 'Chandra' days, if 'Chandra Nadi' functions, it would give special benefits. Similarly, in the 'Krishna Paksha' (fortnight after the full -moon day) during the 'Surya' days, if 'Surya Nadi' functions, it would give special benefits. These 'Nadis' function one after another, in sequence. Chandra Nadi functions for six 'Ghatika' (seconds) followed by 'Surya Nadi' for six 'Ghatika' (seconds). In this manner in a period of sixty 'Ghadiya', 'Chandra Nadi' functions five times, and 'Surya Nadi' functions five times. These 'Nadis' follow their rhythm based on the essence of; the five vital elements of the

nature. First time it follows 'Akasa Tatwam' (Sky element), second time it follows 'Vayu Tatwam' (Air), third iteration it follows 'Agni tatwam' (Fire), fourth iteration is based on the 'Jala Tatwam' (Water), and finally on 'Prudhvi Tatwam' (Earth). For cleansed hearted pious humans these 'nadis' function positively and with correct synchronization of time. Others may have slight variations and thereby their by their luck differs with their actions".

Swami addressed Siddhaiyya and said, "Siddha! I hope you are also following me. Listen children! That completes the menthod to know daily and weekly odds and favors of your life. Now, I'll explain you the method using which you can identify long term luck which means you can know the 'Samvatsara Phala' (yearly favors and odds) of your life. Listen! One day before the 'Ugadi' day, means on the previous day of New Year which remains the 'Amavasya day' (new moon day). On that night 'Surya Nadi' should function. The next morning ('Padyami' which is the day after the new moon day) 'Chandra Nadi' should function. And the same evening 'Surya Nadi' should start functioning. On 'Vidiya' day (second day after the new moon day) in the morning 'Chandra Nadi' and in the evening 'Surya Nadi' should be functioning. Similarly on the 'Tadiya' day (third day after new moon day) in the morning 'Chandra Nadi' and in the evening 'Surya Nadi' should be functioning. If this is the patters for these three days, it means that year would be a harbinger of good fortune for oneself because if this pattern is seen then the 'Chandra Nadi' gains four months' power per day and hence entire year remains fruitful for oneself. On the contrary, if on the 'Padyami' day (next day of new moon day) if in the morning time 'Chandra Nadi' doesn't function, it indicates 'Dhananaasam' (loss or decrease of wealth in that year). On the 'Tadiya' morning if 'Chandra nadi' doesn't function, it indicates fear and anxiety throughout the year for onself. On the 'Chaviti' day (fourth day after new moon day) if the rhythm doesn't function as expected, then it indicates conflicts and fights with close friends and relatives. It would lead to a series of revenges. If on the 'Panchami' day (fifth day after new moon day) if the 'Vaara swaram' (rhythm) doesn't function as expected, then it indicates some fear from the rulers (or govt.). On the 'Shashti' day (sixth day after new moon day) if the 'Vaar Swaram' (rhythm) doesn't work well, t5hen it means one is going to suffer from some serious disease or illness that year. On the 'Saptami' day (seventh day) if rhythm runs opposite, it indicates 'Putra Haani' (means one is going to lose his son) in that year. On the 'Ashtami' day (eight day) if 'Vaara Swaram' doesn't function correctly, it means definitely that year he would breathe his last ('*Praana Haani*')".

Swami also taught them how to nullify the effects if opposite 'nadis' words on opposite days and said, "If on the 'Surya' days 'Chandra Nadi' functions, then one can nullify its effect by walking three steps in the direction of East or South by putting his left foot ahead first. Similarly if on the 'Chandra' days 'Sudrya Nadi' functions then if a person walks three steps Westwards or Northwards by putting his right foot ahead first, it would nullify the ill effects. Now I'll explain you the predictions based on the 'Tatwam' (essence) of the 'Ugadi' day (New Year day). Listen carefully! On the 'Ugadi' day morning if the environment looks filled with 'Tejotatwam' (means hot and sunny), that indicates that in that year rains would be feeble. If found to be of 'Vayu tatwam' (windy morning), then that year would prevail with diseases and illness for everyone. If 'Akasa Tatwam' (neat sky) is seen on that morning, it indicates that there would be no diseases but many other calamities would come. If 'Prudhvi Tatwam' (Earth element) is found then that indicates that entire year would be harmonious, would bring prosperity and wealth for everyone. In case of 'jala tatwam' (water element), is seen it indicates that the entire year would bring happiness to one and everyone".

"Now let me explain the monthly calculations of favors and odds based on the 'Swara Nadis'. Listen! In any month if 'Chandra nadi' functions in the morning of the four days viz. 'Amavasya (new moon day)', 'Vidiya (next day)', 'Tadiya (day two)', and 'Padyami(Day three)' then till next new-moon day (means till next month) it would be lucky and victory giving period for oneself. In case in those days 'Surya nadi' works, then walking Eastwards three steps would give strength from 'Surya (Sun)' and would nullify the adverse effects. So, dear children! Always monitor your 'Nadi Swaras' and act as per their rhythm. That way you would be able to live a balanced life".

Siddhaiyya asked a question, "Gurudev! You have explained about the indications of one's death based on the yearly 'Nadi' calculations. But could you also explain me how would one be able to calculate his death in general please?"

FOOTNOTES

Readers are not advised to practice these details on their own. A spiritual master (Guru) is required to teach these subjects, otherwise there could be some incorrect interpretations of the given text and reader may end up finding anomalous results. It is always recommended to learn Yogic procedures directly from a Guru, and not by reading books & practicing on our own.

Chapter 87

Discourse on Marana Soochaka Lakshanam

Swami replied, "Siddha! On the first day of Samvatsara (year), Maasa (month), and Paksham (fortnight) by examining the breath rhythm on the morning one can estimate one's death time. I've already explained you that on the first day of year, month and fortnight if the 'nadi' (breath) is in sync with its corresponding 'vaaram' (day), it would bring victory, auspiciousness etc. If the 'Vaara Swaram' is opposite it would bring opposite results. This is already known to you. Now listen to the method of estimating one's death. If on the 'Ugadi day' (new year day) if the 'Vaara Swaram' is opposite, it means that person's death is at three years distance from him. If the 'Vaara Swaram' is absent for two days, it indicates one's death is at two years distance. Similarly if the 'Vaara Swaram' is absent for three days, it indicates one's death is one year far from that individual".

"Moreover, whichever 'Nadi' found not functional for one complete day and night, it indicates that one has only three more years of life. If for fifteen days 'Surya nadi' doesn't remain functional then that indicates that one is left with only two more years of life. If one's breath runs through same nostril (Nadi) for three nights consecutively, it indicates that the life span of that individual has only one more year left. For many days if at night the 'Chandra Nadi' functions and in the morning 'Surya Nadi' runs then it indicates that one is left with only six more months of life".

Govindayyacharya asked, "Father! Few days ago you were explaining 'Chaya Purusha Lakshanam' to a devotee. Could you kindly repeat that discourse for me?"

Swami replied, "I have been telling you all many times that one should make hay when the sun shines. And when I planned to enter Samadhi you wanted to learn such divine secrets now? Anyway better late than never! I'll explain the same to you. Listen to the same carefully!"

Chapter 88

Discourse on Chaya Purusha Lakshanam

Swami started explaining the '*Chaya Purusha Lakshanam*' kind of yogic secret to them saying, "Son! One should concentrate his mind on one's own 'Kantha' (neck) and then with a sacred heart should look at the clean sky. Then '*Chaya Purusha*' would be seen by the individual. If he appears to be shrunken then that indicates – loss of wealth for the individual. If he appears in yellow color, then that indicates – profit and long life for the individual. If the 'Chaya Purusha' appears as bulky (hefty) then that indicates – wealth. If he appears in blue color, that indicates – death for the individual. If he appears in red color, then that indicates that the individual would gain position, or throne ('Rajya Prapti'). If the 'Chaya Purusha' appears without a head, then it indicates – the death of the individual in next six months".

Swami continued, "If that 'Chaya Purusha' appears to be having a hole in his center (belly) then it indicates – famine for the country. If he appears with brilliance ('Tejas') that indicates that the earth would be fertile, and prosperous. If the 'Chaya Purusha' appears without shoulders, that indicates that – the individual's sons would die. If he appears without having a phallus that indicates that – the individual's wife would die".

Swami concluded saying, "Moreover, if an individual practices seeing this 'Chaya Purusha' daily, then that 'Chaya Purusha' would become like a friend to the individual and would bestow him the power of becoming a 'Trikalagyani' (one who can know past, present and future)".

Govindayya thanked his father many times and everyone went inside the Mutt for 'Shva Puja' (to worship Lord Shiva).

Chapter 89

Goddess Poleramma Comes for Lunch

In the 'Banagana Palle' village all of a sudden chickenpox spread like epidemic. Many villagers became victim of the same. As per local beliefs (superstitions) of the villagers, the village womenfolk thought that if they offered 'Pongal' (a sweet dish) and 'Curd Rice' to their local village deity 'Goddess Poleramma' then the epidemic would vanish from their village. As per their decision every woman started offering food to 'Poleramma'. This news came to 'Govindamamba', the wife of 'Sri Veera Brahmendra'. She - being a compassionate mother of all, to bring harmony to the entire village she also decided to offer food to the village deity.

On one Sunday she got up early in the morning, swept and cleaned the entire house, bathed and prepared 'Chaldi' (last night's rice mixed with fresh curd) as they believed that the deity 'Poleramma' was fond of eating that food and would protect all the villagers as her children if offered that food. As per the customs of 'Poleramma worship' she brought three bricks, smeared them with turmeric and saffron and arranged the three bricks like a triangle. Then she poured the 'Chaldi' on the banana leaf. At the same moment Swami who wasn't at home due to some works outside, returned suddenly and entered into the kitchen. Seeing him coming she covered the three bricks and food with a sieve. Swami smilingly came near her and said, "Devi! What's happened today, you seem to be very busy in something so ealy in the morning itself? What's this which is covered under the sieve?" Swami uncovered the bricks and food arrangement. Govindamamba with a sense of remorse replied, "Swami! I'm sorry. Without informing you I was doing this. Actually all the village ladies were offering food to our village deity 'Poleramma' seeking protection of the children from the disease. All the women have already done this, so I thought I was late hence I also wanted to offer 'Chaldi' to 'Poleramma'". She immediately moved out of that room thinking Swami would scold her. Swami smiled and with the most affectionate tone called her by her name, "Govinda! Where are you? Come here once". Hearing Swami's call she came slowly like a child shivering with fear. Swami laughed first and then said smilingly, "Govinda! How silly you are! Do you think these three bricks would accept your food? Your wish of offering 'Chaldi' to 'Poleri' for the sake of entire village is very auspicious. Why are you scared on this? Come on! Be cheer-

ful! My question is, how would these three bricks eat the offering you have given? That's not possible right?" She nodded her head affirming his statement. Then Swami said," Don't worry dear! By the time I sit for my daily worship to Lord Shiva, you cook good food and bring it inside the Mutt. I'll invite 'Poleramma' to our home for lunch and fulfill your desire. I'll make her come physically and eat the food prepared by you right in front of your eyes. Does this satisfy your heart, dear?" She felt extremely happy and rushed for preparing various kinds of food items. But out of extreme elation she revealed that news to her neighborhood lady. And then that's it! That was the small spark (read news) which lit the entire forest (read village) through the word of mouth from one lady to another. Within no time entire village assembled in groups in Swami's Mutt to see that miracle. Swami welcomed all of them inside.

Meanwhile, not aware of all these suddenly the Nawab of 'Kurnool' happened to drop in to see Swami. Hearing Nawab's arrival, Swami came out and welcomed him inside, and did all sorts of hospitality. Swami enquired about the reason for his visit to his Mutt. Nawab replied, "Swami! Last time when you visited my palace and preached me kalagyana, you had told me that you would preach some more topics of Dharma and few more verses of Kalagyana. You asked me to find time and visit you in your Mutt for the same. After a long time I couldn't stop myself, wanted to have your glimpses. Kindly preach me some more secrets of Kalagyana and quench my thirst". Nawab prayed to Swami with full devotion. Swami accepted his request and said, "That's so nice of you to have taken time to visit my Mutt. Surely I would discourse you with another chapter of Kalagyana but after the lunch. We're waiting for some special guest today for lunch, that's the reason of this huge crowd also!"

Swami invited Nawab inside the Mutt and asked Govindamma, "Devi! Call our children for lunch and serve the food. First serve food to 'Poleri' and then to us". Following Swami's instructions she went inside and came back with all the food items. Meanwhile all the children came and sat near Swami. Govindamamba carefully served food first for 'Poleramma' and then served to Swami, then she served her children, Siddhaiyya, nawab and few other village seniors. Then Swami revealed all the details to Nawab who in turn became exceedingly joyful for having visited Swami's Mutt at the right moment. Nawab said, "Swami! I'm blessed to be here on this moment today. It was your grace only which made me come here to a witness another miracle of yours". Swami smiled, closed his eyes, remembered 'Poleramma' and said, "Poleramma! Mother! Come here, see how many itsems your mother has prepared

for you! Come soon and please your mother by having lunch with us today”.

To everybody’s astonishment, right in front of everyone’s eyes a young beautiful girl who looked like having an age around eight to ten years appeared and moved near the place where food was served for her. He anklets made sweet sound in everyone’s ears and her face was as charming as a full moon. She had a sweet smile on her face and that kid having chubby cheeks mesmerized everyone’s hearts. Swami requested to accept the food. She willingly and with satisfaction ate all the items what Govindamamba prepared and then said, “Father! I am satisfied with the offerings, am I permitted to go now?”

Swami replied, “Devi! Thank you so much for accepting our invite and blessing us. I have decided to sit in Samadhi in another few days. In my absence in near future my second son ‘Govindayyacharya’ would require your help. So, whenever your mother calls you for anything, please come and do as she says”. Goddess ‘Poleramma’ accepted Swami’s request and said, “So be it! Whenever mother would think of me, I’ll appear and help her out!” Saying those words she disappeared then and there right in front of everyone’s eyes. Everyone felt extremely delighted for having sighted the goddess in reality. Everyone expressed their thankfulness to Swami in various words of praise and prayers. Then Nawab requested Swami to preach him ‘Kalagyana’ and delight his ears. Swami asked all the villagers also to stay back for some more time and started preaching them ‘Kalagyana’

Chapter 90

Swami Preaches Kalagyana in his Mutt to the Nawab of Kurnool

Swami said, "Listen to the Kalagyana carefully!

1. In the year named 'Krodhi'; in the month of 'Margasira masam' (December) on the 'Suddha Panchami Somavaram' (fifth day after new moon day which falls on Monday) in the 'Karkataka Lagna' during Punarvasu 'Nakshatra' (rising sign=cancer and star=Punarvasu) when I would walk as 'Sri Veerabhoga Vasantaraya', some calamities would rise in south. This would be indicated by a new star in the sky (*new star means comet?*)

2. Calamities and danger would be caused to 'Cuddappa' from the direction of 'Rangapuram'

3. Seven types of winds would emerge and within seven days would become devastating tornadoes

4. In 'Alampur' and 'Chundi' regions many calamities would be seen

5. To someone by name 'Vidyaranya Swami', 'Pratibimbasukayogi' would be born. 'Sri Veereswara Swami' would hand over the Indian subcontinent to me (Veerabhoga Vasantaraya) and I would rule the country

6. From all the four directions many heavy stars would fall on the surface of the earth causing damage to lot of lives (meteor showers?)

7. Many would become 'Nirvamsam' (their lineage would end). But my devotees wouldn't be harmed

8. Evil minded people would attack the country. (*Terrorist attacks?*)

9. Due to a sudden and strange epidemic burst out; people would die in masses due to painful boils in anus, and wounds on heads. (*Aftermath of nuclear bombing?-Hiroshima, Nagasaki?)*

10. On the 'Amavasya' day (new moon day) people would see a full moon in the sky and all those who sighted that incident would fall dead then and there

11. In 'Kartika' month (November) people would believe me and worship me as 'Veerabhoga Vasantaraya'. On the 'Kartika Suddha Dwadasi' day (twelfth day after new moon day in November) people would recognize me as the incarnation of Lord Vishnu and would develop devotion towards Vishnu. People would pray me with verses from sacred book 'Sama Veda'. Ignorant people wouldn't be able to know me

12. A huge black comet of twenty miles would be born in western sky. After thirty days of its birth it would be visible to the people

13. After that to the virtuous people sun god 'Surya' would show his divine human like form

14. Sky would become red. Cows would lift their heads and would cry aloud looking at the sky. A loud and strange thunder would be heard from the sky as if sky would break into pieces

15. Pious souls only would remain alive

16. I would rule over the entire earth

17. The way 'Dharmaraja' and 'Sri Rama' ruled over the country with righteousness I would rule over this world with the same integrity and righteousness for one hundred and ninety five years. That's true!"

Swami stopped at that point and informed Nawab about his decision of entering into Samadhi, and said, "By the name of 'Sri Veerabrahmedra' I've stayed on this earth for 175 years as of now. In this 'Kaliyuga' (Iron Age) I would not remain on this earth now. I would do penance for some hundreds of years being inside a Samadhi and would come back as 'Veerabhoga Vasantaraya' and then I would rule the world after eliminating the sinners".

Nawab requested him to send an information letter to him in advance so that he could be present there on the day of entering 'Samadhi. Swami replied with acceptance of his request. Nawab stayed in Swami's Mutt that night as per Swami's order and the next morning paid his humble salutations to Swami and Siddhaiyya, and then left for his palace. After reaching Kurnool he told about Swami's miracles to everyone in his place.

Everyone in Kurnool remained in everlasting bliss by worshiping Swami thereafter.

Chapter 91

Govindayyacharya's Corronation & Enclosure of Kalagyana Booklet with Invitation Letter

After few days Swami finds a good day for his Eldest son Govindayyacharya's coronation ceremony as the next priest of the Mutt replacing Swami. Swami prepares a traditional invitation letter to invite all those people whom he met during his visit to other places. Along with his invitation letter, he includes few pages of Kalagyana also so that people who wouldn't be able to make it to the coronation ceremony for some reason; they would have the privilege of reading the Kalagyana for themselves.

The Kalagyana booklet what Swami had enclosed with his invitation card read the below verses where he explicitly mentioned he would come as 'Kalki'.

1. From 'Swetadweepa' (White Island) white people would come. They would rule the 'Hindudesam (India)' (*British rule on India?*). Muslim kings would also rule our country

2. In temples of 'Hari' and 'Hara', worship would decrease; the powers of the temple idols would come out and create havoc in the villages

3. People would insult saintly men due to pride of wealth & power

4. Cultivated seeds would not turn into crops and produce regularly. Rains wouldn't fall in time

5. Sinners would die with explosion of their skulls and heart attacks

6. In the year called 'Bahudhana' Kanaka Durga kind of ferocious Shaktis would start destruction of the evil ones. Goddess Kali would go to Karnataka. Goddess Durga would be sent to all Muslim countries. Bharata would be sent to 'Mahanandi'. Lord Nagendra would step on 'Kandanooru' place. Chakri would be sent to 'Morasa' state. Lord 'Arkhasoma' would be sent to northern countries. Goddess Kamakshi would be sent to western countries. These Gods and Goddesses would annihilate sinners on an astronomical range in their respective areas wherever they go

7. In the year named 'Vishwavasu' I would be born carrying a name 'Sri Veerabhogavasantaraya', and would later become famous by the name 'Kalki'. I would learn many Vidyas (arts/subjects) from Ashwatthama, Lord Dattaatreya, Sri Sanaree Vishveshwara Swami, Sri Achaarya Nagarjuna, Sri Swarna Amaralingeshwara Swami, and many other saints.

8. In the year named ‘Parabhava’ I as Veerabhoga Vasantaraya’ would gain some boons from Lord ‘Mallikarjuna’ and would go to ‘Vindhya’ mountains to visit some ‘Rishis’ (saints). After accumulating the required boons and blessings, then finally I would be called as ‘Kalki’

9. As ‘Kalki’ in the year named, ‘Pramadicha’ I would become eight years old boy

10. In the year named ‘Ananda’ on ‘Margasira Bahula Astami Guruvaram’ (eighth day after full moon day in the month of December which falls on Thursday), Lord Mallikarjuna and goddess Bhramarambika of ‘Sri Sailam’ would reach ‘Vindhya’ Mountain

11. In the 5047th year of Kaliyuga (not to be confused with the English calendar number) which would be called by name ‘Pingali’ a fierce war would start and would continue in the northern countries till the year named ‘Kalayukti’

12. Northwards to the ‘Sri Kala Hasti’ area fierce war would happen

13. In the year named ‘Raudri’ in the month of November fierce wars would happen

14. In the year named ‘Durmati’ by the ‘Kartika Suddha Pournami’ day (full moon day of November) I would become sixteen years old youngster and would be hailed by the name, ‘Veerabhoga Vasantaraya’ and would become famous by name – ‘Kalki’. I would protect the virtuous people and take care of them as my children. I would punish the sinners for their evils

15. In the year named ‘Raktakshi’ I would get married

16. From the year named 'Virodhi', I would start my mission of 'Dushta Sikshana Shishta Rakshana'. From this year onwards Stars, Planets and Fate would work under my control. Destiny written by Brahma would no more remain functional; people would have to face the fruits of their Karmas accordingly as per my desire. I would decide pleasures and pains of individuals based on their past deeds.

17. In the year named ‘Nandana’ I would visit ‘Sri Sailam’, I would worship Lord ‘Mallikarjuna’ by following 'Pasupata Diksha' (also called as Viraja Diksha). From Lord Shiva I would get a horse by name 'Devadatta', a parrot by name 'Shuka', a mighty sword named 'Ratnamaru', a celestial bow by name 'Karmukam', 'Akshaya Tooniram' (inexhaustible quiver), as boons from him. Again I would sit for penance in ‘Sri Sailam’. But before I sit for my penance, there would be some calamities on Earth which would indicate about my presence to you. In the year named ‘Nandana’ innumerable stars would fall on the earth erasing many lives from the surface. (Meteor-showers)

18. In the year named ‘Durmukhi’ starting from the ‘Kartika Suddha Chaturdasi’ day (fourth day after new moon in the month of November) I would start eliminating all the sinners and that year onwards there would be many ‘Mahapralayam’ (cataclysms).

19. In the year named, ‘Subhakruti’ in the month of November a ‘Dhumaketu’ (comet) would be sighted in the southern region, due to which innumerable lives would get destroyed

20. Earth would fiercely shiver and annihilate innumerable lives (massive earthquakes?)

21. By the time I came as ‘Veera Brahmendra Swami’ it was 4094th year of Kaliyuga. From this point onwards after sixteen times the year named ‘Ananda’ passes, all the aforementioned things would happen. Hence all of you should always keep chanting my divine ‘Beeja Samputi Mantra’ (mantra of seed letters) “*Om Hreem Kleem Shreem Namah Shivaya Sri veera Bhrahmendra Swamine Namah*”. Whatever calamities or dangers this world would face, my devotees would remain untouched by any such danger. My devotee who chants this Mantra without even thinking of appropriateness of time, place, cleanliness, rituals etc. kind of trifles, he would always be dearer to me. Due to my protection, even if my devotees happen to stand amidst the ferocious calamities, I would ensure that they would not even get a scratch on their body. I would protect them, believe me! These are the words of this ‘Veera Guru’ which can never go untrue!

Swami enclosed that ‘Kalagyana’ extract with the invitation letter and sent to the invitee list for one more reason. He said whosoever keeps that booklet of ‘Kalagyana’ in their ‘Puja’ room and worships it, they would get wisdom, and remain away from sins by his grace. Also they would remain protected from all calamities of ‘Kalagyana’.

On the day of coronation which was the seventh day after the new moon day in the month of April which happened to fall on Thursday (‘Vaisakha Suddha Saptami Guru Varam’), Swami celebrated the function very grandly in front of all the invitees from various parts of the country.

FOOTNOTES

In the point no. 21 above, there is a great mapping sheet which Swami has provided for us. If we analyze that point we can easily map the approximate time of arrival of Kalki. In point no. 21 Swami says he came as ‘Veera Brahmendra’ after 4094 years of the Iron Age (Kali Yuga). And the arrival of him as

Kalki would happen after the year named 'Ananda' passes 16 times. In Indian calendar there are 60 names for the years. Every year name repeats after 60 years. So when Swami says the arrival of Kalki and related prophecies would happen after the year 'Ananada' passes sixteen times; arrival year of kalki can be roughly estimated as:-

1. 16 (Ananda) * 60 (no. of years) = 960
2. Swami present as Veera Brahmendra in 4094th year of Kaliyuga
3. So, adding points 1 and 2 we arrive at the approximate year of kaliyuga (4094+960) = 5054th year

Comparing the results with the year name given in point 11 above (5047th year, 'Pingali') we find that the statement of Swami and the calculations of the events are correctly matching since 5054th year maps to 'Ananda'.

Secondly, Swami's predictions in Hindu calendar year names fit exactly with his words. In point no. 7, he said he would be born in the year 'Vishwavasu' as Kalki.

In point no. 9, he said he would be eight years old boy. In point no. 14 he mentioned that he would attain sixteen years of age in 'Durmati'. These calculations translate correctly when mapped with Hindu calendar years. 'Pramadicha' year comes exactly after eight years from year called 'Viswavasu'. Also 'Durmati' comes after sixteen years from 'Viswavasu'.

A good Indian astrologer would be able to exactly map these year numbers with the current Christian calendar numbers and then one can estimate in which year Lord Kalki would come.

Chapter 92

Swami Intentionally Tricks Siddhaiyya

After the coronation ceremony of Govindayya was completed, Swami called his wife Govindamamba and said, "Devi! Tomorrow afternoon at 2:30 I would enter into Samadhi. But tonight itself you should ask Siddhaiyya to go to 'Banagana Palle' village and get flowers for the Samadhi worship". Govindamma followed Swami's orders and called Siddhaiyya and told him what Swami had instructed. Siddhaiyya replied, "Mother! I'll surely do as per your orders, will be back before noon tomorrow with the flowers as desired by Swami". Then Siddhaiyya touched mother's feet and took her blessings. He went inside to take blessings from Swami, but he found Swami in deep sleep. Siddhaiyya thought, "Without taking blessings from my Guru I can't do anything, but to wake someone up from sleep is a great sin". Finding no other way, Siddhaiyya slightly touched Swami's feet and carefully placed his forehead on them. Then he got up and saluted him in his mind and went out.

Govindamamba couldn't understand why Swami would want flowers from a distant village. And she was also aware of the fact that the distance between those two villages was so large that by the next afternoon it was impossible for anyone to come back. She couldn't understand for a minute why Swami wanted Siddhaiyya not to see him entering Samadhi. But then she reconciled and thought, "Swami doesn't do anything which is meaningless. Siddhaiyya is dearer than his own children to him. There must be some great purpose behind his act. Might be he wants to expose Siddhaiyya's unparalleled devotion levels to the entire universe!" Carrying such thoughts in her mind, she went inside and slept.

Siddhaiyya who was an epitome of true and selfless devotion, who was a role model of a true disciple, set out for his journey to 'Banagana Palle' village on foot the very same night. Only vehicle which carried him was his 'Guru Bhakti' (Devotion for his preceptor), and the only fuel it consumed was the constant chants of Guru's name!

Chapter 93

Swami Tells About Eswaramma

From the day of his son's coronation, Swami started remaining in deep silence. Swami called his son Govindayya and asked him to sit near him. Swami said, "Son! Today afternoon at 2:30 I would enter into Samadhi. I have stayed on this earth for 175 years and erased the ignorance of people by visiting various states of this country; made them focus their minds on the 'Para Brahman' (Supreme Lord) and brought them on the path of righteousness. Now the responsibility is on your shoulders which you have to carry further. In my absence you have to take care of your siblings and mother also. Hope you would also work towards uplifting the ignorant souls and would show them the path which leads to salvation! You too should traverse the path of righteousness and attain liberation."

Govindayyacharya felt sad and replied, "father! I feel I'm not competent enough to handle the responsibility of this huge Mutt. I am not sure if I would be as good as you in driving the people towards the path of salvation. You made me the chief of this Mutt and put such a huge responsibility on my shoulders. Only God knows how successful I would be in balancing all these activities with perfection".

Swami consoled him and said, "Son! Don't worry much on this front. For some days you need to carry on the activities. Let me tell you one 'Deva rahasyam' (divine secret). As your daughters, four great mothers would take birth viz. 'Eswaramma', 'Parvatamma', 'Sankaramma', and 'Govindamma'. All of them would be great 'Yoginis' (saints) and would make ignorant people traverse on the path of salvation. Among them 'Eswaramma' would be a divine incarnation of none other than the great goddess 'Parameswari' herself. Right from the childhood she would be a 'Brahma Gyani' (knower of the supreme truth) and would have the vision of seeing past, present and future. She would do many miraculous deeds. Her words would be infallible, sure shot to happen! Like me, she would also enter Samadhi and she would also have a famous Mutt like that of mine. People would worship her. Since that great goddess herself would incarnate as your daughter, you wouldn't have to fear. She would take care of everything. Call her 'Eswaramma'. She would even clarify your spiritual queries and would assist you in everything".

Swami explained about Siddhaiyya to his son and said, "Don't mistake

Siddhaiyya to be a common man. He is an incarnation of that great Lord 'Maheshwara' himself who incarnated to assist me in my mission. In his previous birth he was born as the prince of the city of Kasi. But once while trying to protect a cow from a tiger when he shot his arrow, it accidentally missed its aim and killed the cow instead. Due to that great sin of killing a cow he abandoned his body and took birth as a Muslim. To expiate him of that sin he became my disciple - He is Siddhaiyya! You and your brothers never understood his devotion levels truly. To tell you the truth; in todays date on this earth, there is none who is superior to Siddhaiyya! He is sinless, he is the devotee of the highest order, he is a self realized soul, and he is a 'Brahma Gyani' (knower of the supreme truth). Hence abandon all your hatred towards him. Hereafter he is like your preceptor, friend, brother, and advisor. With large heartedness accept him as one among your siblings. Also as my last pieces of advice; I would like to tell that; have a large heart for all the animate and inanimate creatures. Consider everyone with equality. Have no partiality for any caste or creed. Serve your mother with devotion and become a pious soul".

Swami addressed the people who came to see him for the last time and instructed, "Dear people! If you have any queries, quickly put them forward now itself, otherwise you wouldn't have a second chance later". All the people unanimously requested him to preach them Kalagyana for the last time for which Swami agreed.

Chapter 94

Swami's Vision for the Last Time

Swami started preaching few more secrets of his Kalagyana to the devotees who assembled there to see him for the last time. Swami said, "Children listen to some more secrets about my arrival in Kaliyuga,

1. I would reach 'Vijayawada' after sixteen times the year named 'Ananda' passes by from now

2. The event which would indicate the aforesaid event is: - seven villages would merge into one

3. Many stars would fall and take away life in multitude from earth (meteor showers)

4. 'Dhumaketu' (comet) would be seen. Animals would die. Their owners (caretakers) would also die

5. In 'Badarikashrama' place, I would reveal my true form to the great sages of that place for their long awaited desire. Then I would come to 'Nandikonda' village where I would teach the warrior skills

6. In the year named 'Virodhi' I would create a 'Shakti' in 'Lingalapeta' area. That 'Shakti' would be named 'Ankamma' and would come back to 'Nandikonda' after demolishing the southern regions

7. In the year named 'Pingali' wars would start in the northern countries

8. In the year named 'Kalayukti' a 'dhoomaketu' (comet) would be born which would be seen in 'Nandikonda' place and would vanish. From that place many 'Shaktis' would emerge. Many people would fall dead

9. Great and famous temples would get demolished

10. People of smith caste ('Panchananam' people) would become jobless

11. In the year named 'Siddhardi' massive earthquake would occur in 'Addanki' village. Mountains would collapse (*may be due to landslides?*)

12. In the year named 'Prabhava' massive earthquakes would occur in America killing thousands of lives and huge loss to property (*Happened exactly in 1906 (Prabhava) – the earthquake of San Francisco killing over 3000 lives.*)

13. In the year named 'Raudri' stars (meteors) would fall on earth making terrible sounds.People would drink water in the caves of hills & mountains. (*Perhaps due to huge meteors striking the surface of earth normal water bodies might get evaporate. Perennial water sources – mountains might become the final refuge!*)

14. In 'Bangaladesh' goddess Kali would appear in her true form and

would drink the blood of humans (*drinking blood perhaps indicates large scale mass destruction by her*)

15. Goddess 'Matangi' would go to western countries, and would dance fiercely after breaking the necks of innumerable people

16. Vijayawada would become as big as Golkonda

17. In front of Kanakadurga temple seven feet high heap of dead beetles would fall (*Beetles are small insects (bed bugs), and a heap of beetles which is seven feet high would comprise of trillions of beetles. Hence here this looks like just a metaphor to compare large scale annihilation of humans which is uncountable. Hence it seems that the heap of beetles represents uncountable dead bodies*)

18. Sun would shiver in the sky

19. 'Kondaveeti Kota' place would get incinerated

20. 'Shakti' called as 'Rangamma' would dance over the dead

21. Crocodile would enter into the temple of 'Sri Bhramaramba' of Sri Saila Mountain

22. 'Pataala Ganga' of Sri Sailam would vanish and also Lord Mallikarjuna would disappear

23. King 'Chandragupta' (not the one of Magadha state) who had been cursed by his daughter (whom he tried to ravish not knowing that she was his daughter) to become a stone is living as a stone in 'Pataala Ganga'. He would be freed from that curse by the touch of the feet of Lord 'Kalki'

24. Thousands of people would be killed instantly due to blast of poisonous gases from Esana and many more would die due to resulting diseases (*Bhopal Gas Tragedy of 3rd Dec 1984 which killed about 20000 people and about 5-7 lakhs became injured*)

25. Foreigners would rule our country and a woman would rule for sixteen years (*British rulers and Indira Gandhi!*)

26. Traditional method of ruling country (monarchy) would be replaced by a new system where citizens would become rulers (*Democracy! This happened correctly in India after independence!*)

27. Crocodiles would enter Tirupati temple. The temple would be closed for three days without worship because of that reason

28. 'Omkara' sound would emerge from the 'Garuda Dhwajam' (flag carrying the eagle symbol which is present in front of Tirupati temple)"

He instructed, "Children! Remember my Mantra which is the 'Beeja Samputi' (seed letters); this would bestow you all with alls sorts of happiness and would protect you like an armor from any kind of calamity. '*Om, Hreem, Kleem, Shreem, Namah Shivaya, Sri VeeraBrahmendra Swamine, Namah*'. Chant

this Mantra regularly and remain happy in while you live and when you leave, you would get liberation for sure. There are no restrictions for anyone. Women, men, people from all caste and creeds, can chant this Mantra of mine. There are no restrictions like – appropriate time, day, cleanliness etc."

Then Swami called his wife 'Govindamamba' and said, "Devi! It's almost the time for me to enter into the Samadhi. So listen to what I tell you carefully! You should not remove your 'Mangala Sootram', bangles, saffron mark on forehead, and other items of a 'Sumangali' (married woman). The way you used to decorate yourself till date, you should continue the same in my absence also. Remember that those who consider you as a widow and hate you for not having abandoned the aforesaid items which are worn only if husband is alive, then such people would become destroyed. The way you were worshiped before, same way you would remain venerable by everyone in future as well. Remember that I am alive, I would remain alive. I'm not an ordinary human to die sitting in Samadhi; I'm entering Samadhi for penance and would still remain alive for next hundreds of years till I come back as Kalki".

Swami gave a broad smile and comforted his wife saying, "Devi! Shed all your fears and sorrow. Do not shed tears in feelings of separation. We both are indistinct. I'm always there with you, and within you. Remember that I'm entering into Samadhi for a purpose. This is not the End; infact, this marks the beginning of my future manifestation called 'Sri Veerabhoga Vasantaraya', popularly known as – KALKI"

Then Swami glanced at everyone, and addressed his children & spectators saying, "Dear sons and devotees! It's time for me to enter the Samadhi. My suggestions for you all are, remain calm natured, remember me always, remain devoted to the divinity, and follow the path of righteousness. Till the time Sun and Moon exist in sky, in this 'Kandimallayya Palle' Mutt of mine, regular worship would continue.Children! Let me tell you one more secret. Our lineage would not continue. You would not beget sons to continue the race. Only my daughter 'Veeranarayanamma' would bear sons and their lineage would own this Mutt".

Swami said, "Soon you all would see a divine lady 'Eswaramma' guiding you in spiritual path. But I am running short of time to detail about her. Siddhaiyya might come soon, before he comes I should enter the Samadhi. Purposely I made him not see me entering Samadhi. His name and fame would remain inerasable till the time sun and moon would last".

Swami's sons asked Swami to give his hand stick, 'Paduka' (wooden slippers), and 'Sikha Mudrika' (an ornament worn on the matted hair lock) to

them but Swami refused and said, "These are the property of that pious disciple who had served his Guru for twelve years continuously with full focus and devotion. These are for my dearest son – Siddhaiyya!"

Then Swami sat in 'Padmasana' (a yogic posture for sitting) inside the Samadhi and lit an 'Akhanda Jyoti' (everlasting flame) inside the Samadhi and then asked the devotees to seal the four walls from all sides completely. Devotees closed the doors and sealed the walls from all sides.

That was the 'Vaisakha Suddha Dasami' day (tenth day after the new moon day in the month of April) of the 4094th year of Kaliyuga when that Lord of the Lords Vishnu who incarnated as 'Sri Veerabrahmendra Swami' to uphold the declining righteousness, sat in Samadhi; to prepare ground for his appearance in the future as Kalki.

Chapter 95

Swami in Disguise of an Old Brahmin Meets Siddhaiyya

That great devotee and focused disciple of Swami who knew nothing except devotion for his Guru, was walking incessantly towards 'Banagana Palle' village. The darkness of night couldn't deter him, the rocky and thorny way through forest couldn't break him down, he was neither aware of the sunrise, nor was aware of the time. His mind was occupied with only the image of his Guru and his lips were busy chanting his Guru's mantra. He was still walking on and on.

On the way a monk appeared in saffron clother having matted hair. His aura looked as like as Lord 'Parameswara'. But Siddhiayya didn't notice his presence at all and kept moving ahead. That monk called him from behind, "Siddha!" Siddhaiyya slowed down but didn't even think how did that monk knew his name. Monk asked him, "Where are you heading to?" Siddhaiyya didn't want to wste any time so he simply told him about his mission in simple headlines, and kept walking. Monk cried from behind, "Siddha! Wait a second!", Siddhaiyya halted abruptly. Monk said, "You have been walking whole night and more than half of the day has already passed, still you are not even half the distance to your destination. So, accept my suggestion and collect three fistful leaves and take them. If your devotion for your Guru is firm, If your Guru is really a divine personality, those three fistful of leaves would automatically become fragrant flowers. Do as I say, don't waste your time!"

Siddhaiyya didn't want to waste his precious time in debating with him, so he neglected his suggestion and started walking ahead fast. But noticing some strange silence he turned back out of curiosity. Alas! The monk had vanished! Siddhaiyya then understood that he was his own Guru, and as per his Guru's instructions, first he went towards a nearby well, bathed and sat there to perform 'Sandhya Vandanam' (worship), and subsequently collected a fistful of thornless leaves and kept inside his bag. The next moment itself he sensed good fragrance emanating from his bag. When he opened his bag, to his astonishment, he found the bag completely filled with various kinds of flowers. He saluted his Guru within his mind and then started running back towards Swami's Mutt.

On the way Swami again appeared but this time as an old Brahmin. Sidd-

haiyya stopped and asked him, “Sir! Where are you coming from?” That old man replied, “Son! I had been to a nearby village for some work, today morning while I was travelling back to my village, on the way I had to pass through ‘Kandimallayya Palle’ where I heard from few villagers that ‘Sri Veera Brahmendra Swami’ was ascending to ‘Jeeva Samadhi’. I thought to visit him once and went directly to his Mutt. The entire Mutt was dazzling with beautiful decoration. Swami preached divine Kalagyana to us and then we were given clothes and food”. Taking out the gift from his bag; he said, “See I’ve received this nice piece of clothes! Swami then sat inside the Samadhi and the doors were closed and sealed from all sides”.

Siddhaiyya broke into tears and said, “Oh God! How unfortunate I am! My Guru who is my soul, he entered into Samadhi alone! I couldn’t reach in time! Oh God! What a sinner I’m that I couldn’t meet my Guru once for the last time!” He cried like a child for a while, and then took a deep breath and asked the Old Brahmin, “Sir! Is that true or are you trying to test me by any chance? Is that true that my Guru who is my soul, has entered into Samadhi leaving me alone?” Old Brahmin replied,”Son! In this old age, why should I try to crack jokes? Moreover, just now when you told, I got informed that he was your preceptor. I swear; your Guru has entered Samadhi. I witnessed it, son!”

“Siddhaiyya lost all his energy after hearing Old man’s words, he collapsed on the ground and started crying, “Hey Gurudeva! From my childhood I served you for twelve years. You have always chanted my name calling me ‘Siddha! Siddha!’ and cared for me like a father. When your own sons hated me and pushed me out of you home, you scolded them and protected me. What happened to your compassion today, O father! You never kept me away from you even for a second, wherever you went, you took me along with you . Today for what sin of mine you have punished me with this separation, O Guruprabhu? O ever compassionate Swami! What sin of mine made you become so stone hearted today? Had I known about this earlier, I would never have accepted going to get flowers! What an unfortunate soul I’m that I couldn’t see your divine face for the last time, I couldn’t hear your words this time which always used to sound as sweet as ambrosia in my ears. O Lord! Why have you done such a deceit with me?”

Siddhaiyya cried like a child rolling on the ground. The old Brahmin said, “Crazy fellow! Being a disciple of that great Guru also if you cry like a child then what’s the use of the knowledge you acquired? What’s the use of crying on this matter? Past is past, look towards the future! Remember your duties, recollect the wisdom what you acquired from your preceptor”. And in a flash

he vanished from there.

Siddhaiyya got up, wiped his tears, and ran towards the Kandimallayya Palle village.

FOOTNOTES

This unparalleled devotion and love for his Guru which made him weep like a child remainds me of a Puranic story of ‘Mahakaleshwara Jyotirlinga’; where a five year old boy makes a ‘Shiva Linga’ (Shiva’s symbol) with clay and worships with overwhelming devotion. His mother unaware of his devotional levels angrily throws that Linga away. That was just a lump of mud for his mother, but it was Lord Shiva sitting in front of him for that boy. Seeing his Shiva thrown away, he gives a loud cry and bursts into tears. Hearing his cry Lord Hanuman (Shiva’s form) immediately appears before him and shows him the form of Shiva and blesses him with great boons.

The purpose of this note is to say that when true devotion flows out of one’s heart for one’s God / Guru, if that is stopped or gets hurt in someway, it pains a lot and the devotee bursts into tears.

Chapter 96

Siddhaiyya's Persistence Forces Swami To Appear In Front of Him

Siddhaiyya ran and finally reached 'Kandimallayya Palle' mutt and to his surprise the 'Simhadwaram' (main gate) was closed. He tried to open but it was locked from inside. He cried aloud many times asking them to open the doors. After a long time one servant came out and said, "Your Guru has entered Samadhi, now you have no business here. You can go back to your village" and shut the doors on his face. Siddhaiyya's tears rolled down his cheeks. He cried aloud, "O God! What is this misfortune! For twelve years I served my Guru, and in his final moments I wasn't present here. Now when I returned I'm not being allowed to see his Samadhi and offer these flowers to him.Swami! Am I not even eligible to offer these flowers to your Samadhi? Am I such a fallen soul, O father?"

Siddhaiya continued crying aloud saying, "O my Guru! My Lord! My compassionate father! O My Veerabhoga Vasantavatara! O My Kalki! Who would call me by the affectionate words like, 'Son', and 'Siddha'? Who would preach me knowledge hereafter? In case I get doubts who would clarify them with compassion?"

After a while Siddhaiyya decided to end his life through yoga. He called that alound and then sat near the main gate in the posture of 'Padmasana'. Then he captured his 'Pancha Prana' inside, raised his 'Kundalini' to pierce his six chakras, focused on his Guru's image in his Sahasrara Chakra, and by doing 'Antar Kumbhaka' tried to merge his soul with his 'Gurumurti's image' in his Sahasrara chakra. But his decision of giving up his life when he spoke aloud, Govindamamba heard that from inside and started running towards the gate. As soon as Siddhaiyya was about to merge himself with the supreme soul, she interrupted him, and he came back to senses. She said, "Siddha! What were you trying to achieve, my son? Come inside and visit your Guru's Samadhi! Your Guru doesn't have any kind of anger with you, Son! In fact before sitting inside the Samadhi he talked about you and your greatness! Come on! Get inside!"

Siddhaiyya ran inside and seeing Swami's Samadhi he fell down unconscious. After a while he regained his senses and circumambulated around the Samadhi three times and offered the flowers to the Samadhi. But his inner af-

fection for Swami didn't allow to stay calm. He again started weeping, and then decided to die saying, "Swami! Without seeing you I can't live. If you do not appear before me, I would give up my life". Saying so, he took a bush cutting scissors of huge shape, and put across his neck to behead himself. But to his astonishment that pair of scissors broke into pieces. He again cried aloud,"Swami! Can't even have the rights to commit suicide? O Lord of the Lords! What are you playing with my emotions for? I would break my head into pieces by hitting on this corner stone", he said and started hitting his head on the nearby stone, but found that not an efficient and quick way and then finally decided to use his Yogic powers. He said, "Swami! My Guru Chandrama! You yourself had taught me how to win over death and how to give up life through Yogic processes. Now I would use your own teaching to merge into you".

Having decided to give up his life he raised his Kundalini through '*Antar Kumbhakam*' Yogic process and was about to merge himself into Swami's soul when he heard his Guru's voice resounding around his ears, "Siddha! How dare you try to do that! Hold on!" Siddhaiyya recognized that voice and opened his eyes. He heard that voice again, "Siddha! Remove the rock of the Samadhi aside!" Siddhaiyya removed that rock which was used to seal the Samadhi. Swami came out and said, "Siddha! What is this? Don't you think I know about you well? Why did you want to give up your life?"

Siddhaiyya touched Swami's feet and like a child hugged him. He prayed Swami in various ways and asked him to teach him the path of renunciation saying, "Swami! Kindly teach me how to remain detached from the world, its pains and pleasures, teach me the way which involves renunciation and tell me what realization is".

Chapter 97

Swami Teaches Siddhaiyya about Maya and Realization

Swami replied, "Siddha! The things which I'm going to discourse you, was preached by Sri Krishna to Uddhava in Dwapara. Listen to me with focused mind! Lord Sri Dattatreya said,

'इन्द्रजालं इदं सर्वं यथा मरु-मरीचिका |

अखण्डितं अनाकार वर्तते केवलः शिवः ||'

This entire universe is illusion. The way in deserts water appears to be present at a distance but when you go nearby you find only desert. This entire world is a mirage, an illusion! Beyond all differences, beyond all forms, truly; there is only Shiva alone! Thinking of destroying the illusion is known as '*Sankalpam* (decision)'. All these fourteen worlds are Maya, Human beings, flora & fauna are all Maya. Demigods & demons are Maya. Good appearance or ugly looks both are Maya. Names, forms, happiness, sorrow, fame, feelings, experience, pleasure everything is Maya. *Kshetra-Kshetragya* (body and dweller) are Maya. Prakriti and Purusha seem to be different, but that's also due to Maya. There is only one existence which shows itself as multiple forms again through Maya only. As like as lightening strike stays for a second in the sky and disappears, the same way this Maya quickly transforms herself into various forms and gives pleasures and pains. Maya creates '*Bhraanti*' (confusion) by showing 'Prakriti' and 'Purusha' as different but infact they are one and the same. The power which helps us in distinguishing the difference between '*Vidya*' (knowledge) and '*Avidya*' (ignorance) is what is called as - realization".

Swami continued, "To remain unaffected with pleasures and pains is called '*Nischala Paripoornam*'. To realize that truth which is genderless, which is formless, which is spread everywhere without even leaving a place as small as the needle's point, which is unborn, which does everything but doesn't do any work, which neither has any birth nor has any death, which neither has any beginning, nor middle nor has any end, To realize such a reality which is the infallible truth, to see its existence everywhere, to dwell in that is what is called as attaining the '*Paripoornam*' (completeness). That reality is called as Supreme Brahman. To understand the supreme reality as the 'Shiva' gives the unending supreme consciousness and permanent peace to the soul. People

who realize it, they understand very well that all the changeable feelings are due to the influence of 'Prakriti' and abandoning 'Prakriti' (which is Maya), leads an individual towards the supreme bliss which is unchanging, and eternal. This is what is called as 'realization'. Once this changeless state is attained, the cycle of births and rebirths would cease, pleasures & pains would not torment, and the individual experiences the supreme bliss".

Swami said, "Siddha! I would show you now what that supreme param-jyoti looks like". Swami spelled '*Panchakshari*' mantra (*NaMahSiVaYa*) in Siddhaiyya's ears and Siddhaiyya being a quick learner grasped it. Then Swami showed Siddhaiyya in his own mind's eye the 'Brahma Jyoti' of the Para Brahman and said, "Siddha! That is the 'Param Jyoti', that is your true form, that is the state which is termed as liberation or Salvation or *Kaivalya*. Only that is the truth, everything else is Maya. Prakriti creates through Illusion all the things which appear. World, religion, caste, life, death, presence, absence; everything is just an illusion and as ephemeral as a water bubble on the surface of water. Hence remaining above all worldly temptations, pleasures and pains is what the state of realization is".

Swami initiated him with 'Shadakshari Mantram' (Mantra of six syllables) i.e., '*Om Namah Shivaya*' and said, "Leave your attachments with the body. Know that soul is eternal. Leave all attachments with my body which is not your Guru, it's all an Illusion. There isn't any difference between souls. You're yourself the supreme truth; you're yourself the Supreme Brahman. Realize that fact! Know the supreme existence of the soul as truth".

He continued, "Siddha! Keep chanting my '*Dwadasakshari'* mantra (Mantra of twenty letters), which would give you happiness and would take you towards realization. That's true! That's the word of your Guru!"

Swami kept his palm on Siddhaiyya's head and blessed him.

Chapter 98

Swami Shows His Universal Form To Siddhaiyya

Swami said, "Siddha! I'm giving you 'Divya Drishti' (Divine Vision). See the form of 'Prakriti'. This 'Prakriti' is entangled with Maya. To separate Maya out of Prakriti and to see Prakriti as only a pure consciousness is not even possible for Brahma kind of gods. Failing to see the supreme 'Para Shiva' saints keep taking my refuge asking me to help them in realization. I'm giving you that divine vision now. With full devotion towards your Guru try to separate out Maya and then you would see that pure consciousness!"

By Swami's grace Siddhaiyya could see his divine and terrible cosmic form showing various deities, worlds and creatures in it. And then he could separate out the Maya from the cosmic form and could see through the Maya and could find the real supreme nature of the Prakriti i.e. the supreme consciousness which is called as '*Brahma Jyoti*'. Also '*Param Jyoti*', '*Apo Jyoti*' are all interchangeably used terminologies referring to the same Supreme Shivam. On seeing that divine light of Paramashiva, Siddhaiyya became totally involved in the blissfulness of that 'Satchitananda' Brahma Jyoti. Swami withdrew his divine vision and Siddhaiyya abruptly came into the practical world again.

Siddhaiyya thanked, "Swami! By your grace I could experience the supreme bliss of witnessing the '*Satchidananda*' form of supreme consciousness. The same is you, the same is everything. You have made me come out of bondages and agonies. I am incapable of giving thanks to you Swami!" Siddhaiyya asked a question, "Gurudev! I have one more question. What is meant by '*Kaala Pravartanam*? Could you please explain that to me?

Swami replied,"Son! I have preached *Kalagyana* to you many times. '*Kaala Pravartanam*' is nothing but '*Kalagyanam*' itself. I wouldn't discuss that in detail again, but let me tell you some important highlights now.

1. After 4999th year of Kaliyuga a great soul called 'Gandhi' would be born, he would become famous as 'Mahatma'; He would bring freedom to the nation. He would establish certain number of 'Dharma' (righteousness) in the country
2. 'Bandaru' city would get submerged under the sea
3. Fair faced (Sweta Mukhi) people would rule this country (British rulers)
4. Non living vehicles would come (automobiles which do not need any

bullocks, horses, or elephants to pull them)

5. In the entire world lamps would be lit with water (hydroelectric power)

6. In 'Palnatiseema' region men would live by eating leaves (does it indicate some famine?)

7. 'Mogalai' region would be swept out by floods

8. Entire 'Nelluru' region would be washed away by terrific floods and millions of lives would be put off

9. Prostitution would decline and Prostitutes would marry

10. Self realized Gurus would become rare, fraudulent Gurus would become innumerable

11. Some pious and true devotees would exist; I would come to meet them

12. Few of my devotees would establish 'Dharma' (righteousness) within the limits of their capabilities and make pavement for me to carry that further. I would rule the countries and establish 'Dharma'. Subsequently, the entire world would once again walk on the path of righteousness, truthfulness, love and spirituality.

And many more divine secrets exist, but there is no time with me to discuss. I've one more thing to tell you. Siddha! You go back to your home, and follow your parents' words dutifully. Whichever girl they select for you, get married and be a 'Raja Yogi' and live peacefully".

Siddhaiyya replied, "Swami! By your grace this body which was a '*Mamsapindam*' (lump of flesh), it got transformed into a '*Mantrapindam*' (realized soul). Why do you want to push me into the world of infatuations and bondages by throwing me into marital relationships? I'm not going to marry. That's it!"

Swami said, "Siddha! Among the four kinds of Yoga viz. 'Mantra', 'Laya', 'Hatha' and 'Rajayogam'; being a Rajayogi is the best for Kaliyuga. Am I not a Rajayogi? Janaka kind of great men, weren't they Rajayogis? In the same way you too follow my advice, marry a girl, become a 'Rajayogi' like me and become greater than me. Siddha! It's predestined that my lineage would stop. My children won't bear any son to continue my race further. But your lineage would multiply greatly. You would have a son named '*Peddda Peeraiyya*' who would become a great yogi like you. Hence follow my suggestion and bear sons and grandsons. One who remaining in 'Samsaara' (world) makes 'Samsaara' to be false, he is the one who understands 'HamSaHam' (Hamsa, represents the state of ignorance, Soham means 'Sah Aham' which makes a person the supreme reality-'Shivoham'). Become a Rajayogi of that kind".

Siddhaiyya accepted Swami's orders and then expressed his desire of get-

ting Swami's 'Paduka' (wooden sandals) and said that he wished to worship his Guru's sandals daily. Swami became pleased and gave him 'Paduka' (wooden Sandals), 'Yogadandam' (Yoga staff made of wood), 'Shikhamudrika' (a hair clip worn on the matted hair), and 'Bettam' (a hand stick). Swami whispered a divine mantra in Siddhaiyya's ears and blessed him saying, "Son! May you always shine like the 'Satchidananda Murty' (blissful supreme reality)".

After that finally Swami warned Siddhaiyya saying, "Siddha! In this world, many fake Gurus would be seen, who don't qualify, but still call themselves 'Gurus'. As the saying in Sanskrit goes, '*Udaraposhanardham Bahukruta Veshaha*' (which means, for the sake of stomach people would do anything), there would be many such false spiritual masters sen in this Kaliyuga. You should never respect them. Stay away from them. May your greatness be known to everyone! Live a Yogic life and finally enter a 'Jeeva Samadhi' like me".

Swami then went inside the Samadhi and asked Siddhaiyya to close the doors and seal them. Siddhaiyya closed the doors and covered it with the huge rock what he moved aside earlier. Then he went straight inside Swami's home and touched the feet of mother 'Govindamamba'. She blessed him. Then he saluted Swami's children, took permission from all of them to leave. For the last time he looked back and gazed at the entire vicinity to capture the old memories in his eyes, looked at Govindamamba's feet closed his eyes for a second and then that great disciple stepped out of the Mutt premises heading towards his village 'Mudumoola'.

As usual he didn't have outer consciousness while walking. His mind remained totally focused on his Guru's feet and his lips remained chanting his Guru's Mantra. Meanwhile Govindayya who actually had an eye on the items which Swami gave to Siddhaiyya; he went to a nearby area where two famous thieves used to live. He hired them asking them to snatch the items of religious authority from Siddhaiyya and bring them for him.

As per the agreement they followed Siddhaiyya secretly. In a deserted forest area finding no one sighting them they came running from the backside of Siddhaiyya and lifted their hand sticks to break Siddhaiyya's head. Suddenly they heard a scary roar of a tiger. Within a fraction of a second they found that tiger pouncing at them. Their sticks fell down and they ran away to save their lives. Siddhaiyya didn't have his outer consciousness till this happened. With tiger's roars his focus got diverted and he found thieves running away and

tiger chasing them.

He understood that tiger as his own Guru who came to protect him when he saw the tiger vanishing right in front of his eyes. Siddhaiyya saluted his Guru in his own mind and then again set himself moving on the road.

Finally he reached his village 'Mudumoola' and went inside his home. His parents overwhelmed with joy on seeing their son after twelve lengthy years. His mother hugged him and kissed on his forehead. In a few days they selected a girl for him and Siddhaiyya got married.

FOOTNOTES

There is a great hidden truth in this chapter which we can understand if we read it in depth. Here we get one great revealation about Siddhaiyya's skills and devotion. Swami preaches that whatever forms we see all are due to (or made up of) Maya (Illusion). That's true indeed. Sri Adishankaracharya said, "जगत मिथ्या ब्राह्मं सत्यं (*Jagat Mithya Brahmam Satyam)*" means, the universe with all forms and figures is all illusion, and is prone to destruction. But only thing which is true, indestructible, and eternal, is 'Brahman'

In Chapter-16 of this book we read that Swami in his childhood showed his Cosmic form (Viswaroopa) to his mother. Here in this chapter he shows his cosmic form one more time; this time to Siddhaiyya!

Swami in Dwapara Yuga as Lord Sri Krishna had shown his Vishwaroopa (cosmic form) to Arjuna. Now by studying all these three instances we get one striking revelation. Arjuna and Swami's mother both of them could see only various deities and creatures in Lord's cosmic form. They could see Lord having multiple heads, hands etc. Even Siddhaiyya saw the same initially, but later he could cut through that Maya and could only see the brilliantly shining 'Brahma Jyoti' of Lord Sadashiva. This shows that only Siddhaiyya could understand the concept of Maya completely, and could break through the same, and realized the actual Supreme Being.

Another point which we need to understand here is, Siddhaiyya didn't get scared to see the terrific cosmic form. He could understand that, all the terribly looking forms and figures are all due to Maya, and he could damage the fabric of Maya and could drill through it to find the actual supreme conciousness. Hinduism's essence is 'Sat', 'Chit' and 'Ananda'. And *Ananda* is the stage where finally a seeker of *Kaivalya Moksha* lands in. That *Ananda* (bliss) is nothing but the pleasure derived from witnessing the supreme Param Jyoti of Sa-

dashiva. That's the reason why Yogis always sit for endless time in *Samadhi* experiencing the nectar of bliss derived from witnessing that *Param Jyoti*.

Bhakti Marga followers reach salvations of types, *Salokya*, *Saroopya*, *and Sameepya*. But salvation called *Kaivalya* (*Sayujya*) can only be obtained through *Gyana*. That is the total liberation which takes a soul to the supreme *Param Jyoti*. One who reaches this *Kaivalya* doesn't return again to the material world, hence scriptures hail *Kaivalya* above all other types of *Moksha*. *Gyana Marga* followers achieve this. But this is the toughest state to attain.

As Swami rightly said, all names, genders, forms are Maya, Supreme Brahman appears in such forms at his will for some purpose, but not even Brahma kind of Lords could ever get through the illusion and realize the Supreme Being’s actual form (*Jyoti*).

This shows how great Siddhaiyya’s discipline was while learning Yoga from his Guru. This proves his devotional, Spiritual, and Yogic capabilities.

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Chapter 99

Govindamamba Curses People of Smith Caste of Two Villages

Swami's second son 'Potulurayacharya' (the younger brother of Govindayyacharya who was the chief of the 'Kandimallayya Palle' mutt), along with his disciples went to a nearby village named 'Panipenti' for spiritual discourses. He sent a messenger to the villagers informing about his arrival. But the egoistic people of that village refused to come and send a response saying, "As per the customs of Hinduism, a widow should remove her bangles, '*Mangalasutram'* (a sacred locket worn as a symbol of marriage), shouldn't apply turmeric and '*Kumkum'* (saffron mark on the forehead), and should wear white *saree* (garment). Swami's wife has not followed any of these rules and still decorates herself as though her husband is alive. Only when she discards all those items, we would think of even talking to them. Otherwise taking 'Teertham' (holy water) and 'Prasadam (holy food) from their hands is sinful for us".

When Potulurayacharya heard the return message sent by them he got infuriated but again making himself calm went to another village named 'Munimadugu'. Unfortunately here also he wasn't respected. The villagers said, "Some of us were present in Swami's Samadhi day in your home. We heard him asking your mother not to discard the marital sacred items. But had it been for few days, it would have been logical. It's ten months now since your father went into Samadhi. How can he still remain alive inside the earth? Is it not foolishness to consider him still as alive? Only when Govindamamba rationally accepts this fact and discards all marital sacred items then only we would even see your face".

Hearing the harsh words from the people of two villages, Potulurayya became agitated and returned home angrily. One of the servants rushed in and informed Govindamamba that her son was coming with an angry face. Govindamamba being a mother became worried and rushed towards the main gate. As soon as her son entered the gate she stopped him and enquired what the reason behind his unhappiness was. Potulurayacharya immediately took a nearby knife and putting it his own neck, described everything he faced in those villages and then said, "Mother! They were correct to a large extent. Practically it is foolishness to consider father as alive even after ten months have got elapsed. You are a widow. Why don't you accept the reality and

throw away all these marital signs? I feel I should cut my own throat and die!”.

Govindamma stopped him, snatched the knife and said, “Son! What is this craziness? You still behave like a kid!” Her tears rushed out of her eyes and she wept silently for few seconds. Like an enraged tigress she looked up and cursed, “Those villagers are idiots who didn’t understand Swami’s divinity. May all the smiths of ‘Panipenta’ and ‘Munimadugu’ villages go to doom!” Then she slowly calmed down and said, “Son! Don’t talk foolishly. You should understand that your father’s words never erred. When he himself told that he wouldn’t die, then you shouldn’t raise doubts on the words of that divine Lord. Don’t get carried away by the words of those villagers. Their doomsday was near hence they discarded Swami’s words and acted wrongly”.

Due to the curse of Govindamamba, all the smiths of those two villages reduced to poverty and their clan declined to zero. It is believed that till date in those two villages smith families do not live. It’s also believed that even if by mistake someone stays there, they incur heavy losses in business, and life.

Chapter 100

Potulurayacharya Breaks Swami's Samadhi

Potulurayyacharya became restless with that incident and often the thought of breaking Swami's Samadhi used to rise in his mind. Desperate Potulurayya again expressed his thought to his mother. His mother said, "Son! Leave this thought of practically verifying whether your father is alive or dead. This thought itself looks like some bad omen to me. You might end up getting cursed by him if you do so. I suggest you not to go with that idea".

Potulurayya's desperation was increasing day by day. Seeing his determination Govindamamma suggested him to consult Siddhaiyya. He accepted her suggestion and went to 'Mudumoola' village which was eight miles away from 'Kandimallaiyya Palle' village. He met Siddhaiyya and expressed his wish of breaking Swami's Samadhi to check whether his father is still alive or has become one with the soil. Siddhaiyya replied, "Brother! I suggest you not to take such a step. Swami is a divine personality and he is doing penance inside the Samadhi. In no way he has left his body". Siddhaiyya tried his level best to explain Swami's divinity to Potulurayya. But all his efforts went in vain. Potulurayya said, "Keep your valuable suggestion with yourself. How dare you teach me about my father! I know my father better than you". That was the behavior of Potulurayya towards Siddhaiyya.

He returned home and pretended as if he had got relieved by Siddhaiyya's words. He kept silently watching till everyone went for sleep. Same night he slowly went outside taking some tools in his hands. He broke few sides of the Samadhi and then broke the top slab also. He was amazed to see his father sitting in 'Padmasana' (Yogic posture). But still his weird mind didn't get enough testimony for Swami's existence. He stood behind Swami and shook his body. Swami didn't show any movement being in a 'Nirvikalpa Samadhi' (deep meditation). He took Swami's head in one hand and in another hand he held Swami's chin and then shook his head multiple times saying, "Father! Father! Are you alive? Wake up!"

That action directed Swami's inner consciousness outwards. He opened his eyes and said angrily, "Who is that idiot who broke my Samadhi! Who invited my fury! Come infront of me!" Potulurayya started shivering with fear and said, "Father! I'm your son-Potulurayya. Please don't get angry with me. Kindly pardon me and let me go!"

Swami replied, "Potuluru! You have taken birth from me, hence you are protected from my anger. However you should pay the penalty of this sin. I curse you to stay away from home for twelve years. Go with your wife to 'Malameedi Palle' village. There you would find a small hill in its outskirts. On that hill there would be a barren Tamarind tree near a small pond. Do penance for twelve years sitting under that tree. That tree has never produced any single tamarind fruit till date. But after twelve years when your penance would ripen, it would bear only one tamarind fruit which would directly fall in your hands. Eat that fruit and then come back to home and go into Samadhi."

Potulurayya narrated all these sequences to his mother who became sorrowful on this incorrect job done by her son. Next day Potulurayya and his wife left their home towards 'Malameedi Palle' village. Govindamamba remembered 'Poleramma' who was the 'Grama Devata' (village deity) for that village. As soon as she remembered her, goddess Poleri appeared in the form of a young girl."why did you summon me mother?", Poleramma enquired. Govindamamba replied, "Mother! My son has to live under a tree doing penance for twelve years as a result of a curse. I pray you to help him in all his needs. Please remain protective of him through all these years and return my son safely back to me after the completion of the curse period". Poleramma agreed and said, "So be it! I'll protect and nourish your son. Don't worry." And she disappeared from that place.

That day onwards goddess Poleramma in disguise of a milkmaid used to come and give milk to Potulurayya. Twelve years passed and finally as told by Swami, that tamarind tree bear a single fruit and dropped it in the hands of Potulurayya. Finding his penance becoming a success, he packed his bag and baggage for returning back home. He sighted that milkmaid lady and asked her, "Mother! Who are you? You have been giving me milk daily till this date. I owe you how much money? Please tell me the cost so that I can pay you after returning home"

Milkmaid said, "Son! I'm goddess Poleramma! I have been protecting you as per your mother's wish. I don't want money in return however if you could establish my shrine in the Mutt of Sri veerabrahmendra Swami, that would be a great help for me". Potulurayyacharya replied, "Mother! In our Mutt establishing you is difficult for logistics reasons. However nearby there is a 'Neem tree' in which you can reside. I assure you that on every 'Vaisakha Suddha Ekadasi' day (Eleventh day after new moon day of April) there would be a grand festival organized for you".

Goddess Poleramma accepted and merged inside that 'Neem' tree. That day onwards till date it is believed that people of these villages take processions of the goddess, offer her many sweet dishes, and celebrate the festival every year in the month of April.

FOOTNOTES

From this chapter it becomes very clear that Sri Veerabrahmendra Swami wasn't any ordinaly self realized saint. Entering Samadhi means 'Death' for normal saints. Swami warned people before entering Samadhi asking them not to consider him as dead. But baed on comments from few disbelievers, Potuloorayya breaks the Samadhi, and finds him alive. That was done after a period of ten months from the day Swami entered Samadhi. A human (read God) who can live for ten months inside a tomb can survive for years together. How trye were Swami's words! But unfortunately people don't believe even if spoken by God!

Chapter 101

Siddhaiyya's Exploits

SIDDHAIYYA BRINGS DEAD TIMMA REDDY BACK TO LIFE

One night a rich business man named 'Timma Reddy' got bitten by a cobra. He started spitting foram from his mouth. His family members called for a 'vaidya' (doctor) who tried to save his life but in vain. Timma Reddy's life breath got released out. The next morning his relatives arranged for his funeral and took him to the cremation ground which was at the outskirts of their village. At the other side of the cremation ground there was the 'Mudumoola' village where Siddhaiyya used to live. Perhaps due to the divine intervention luckily Siddhaiyya happened to pass through the road which was near the cremation ground. Siddhaiyya stopped, approached them and asked, "Who is this man? Why are you trying to cremate a living human?". They replied, "Sir! He died last night itself. We couldn't succeed to protect him even after trying out many methods and medicines". Siddhaiyya closed his eyes, remembered his Guru in his mind for a while and used the power of 'Suryopasana' (Worship of Sun) which he learnt from his Guru 'Sri Veerabrahmendra Swami'; opened his eyes and casted his vision on the body of Timma Reddy. That's it! He got up and sat on the pyre. When enquired, his relatives narrated everything to him and everyone recognized Siddhaiyya's divinity and his devotion for his Guru.

All these sequences were closely watched by a Brahmin called 'Govinda'. He became so mesmerized by Siddhaiyya's divinity that he insisted to become his disciple as like as Siddhaiyya did with 'Veera Brahmendra Swami' in his childhood. After testing his tenacity, and devotion levels when Siddhaiyya found him as the perfect candidate for 'Upadesam' (initiation) he made Govinda his disciple and conferred all the Yogic teachings along with his blessings on Govinda.

Govinda looked like another Siddhaiyya in making. Siddhaiyya gave him a divine mantra which was a combination of '*Shadakshari*' (six letters) and '*Astakshari*' (eight letters) along with '*Beeja Mantra*' (seed letters) as, "*Om Hreem Kleem Shreem Namah Shivaya Sri Veera Narayanaya Namah*". By constantly chanting this Mantra and remaining devoted to his Guru – Siddhaiyya; that great disciple named 'Govinda' became equal to Siddhaiya and propagated

the divine wisdom to his descendents and followers further.

SIDDHAIYYA SAVES A COW'S LIFE BY SEEING THROUGH HIS DIVINE VISION

In 'Mudumoola' village there was an accountant who used to deal with money matters of the village. Siddhaiyya's glories were rising day by day. He became a well known Guru and his disciples grew in great numbers. Day by day seeing his glories renting the skies, this accountant couldn't tolerate. He started abusing Siddhaiyya in all public meetings. People who were great admirers of Siddhaiyya stopped touching any topics related to him in front of that accountant. But for an evil minded person, there would be many ways to pinch the gentlemen. That accountant himself started raising topic on Siddhaiyya followed by abuses.

One day Siddhaiyya happened to pass by that accountant's house where he was sitting outside with his followers cracking jokes on good people of the village. He found Siddhaiyya coming, and took that as the golden opportunity for insulting him and cried, "Brother Siddhaiyya!" Siddhaiyya stopped and looked at him. "O holy one! I'm so lucky to have sighted you. Come! Come in, Sir! Allow me to show my devotion for you by ding little service to you!" said the accountant. Siddhaiyya read his mind with his Yogic vision but still entered his home. After sitting and discussing about random matters he asked Siddhaiyya, "Siddhappa! You ran away from our village in your childhood, right? So, what did you learn from that Guru of goldsmith caste?" "He taught me the ways and vision to realize the Virat Paramjyoti, of Lord Sadashiva!" answered Siddhaiyya. He said, "Oho! Alright! Then before dying what property did your Guru hand over to you apart from these saffron clothes, rosary of Rudraksha beads, and ash on your forehead? Well, just out of curiosity I'm asking, don't take it otherwise- There are so many Gurus, why did you chose that Guru of smith caste?"

Siddhaiyya answered, "Property and things of creature comforts are useless things. He gave me that property which would help me raise myself above all worldly things and would make me merge into the Para Brahman. These saffron clothes, sacred ash, and Rudraksha are more precious that all wealth of the world put together. Now regarding my Guru, he is none other than Lord 'Sriman Narayana' himself. And he didn't die. He is doing penance. He also gave me 'Yoga Staff, hand stick, wooden sandals, and hair clip".

"Hahaha!" that accountant laughed and said, "I'm sorry, that was rude but

I couldn't stop my laughter. So, your goldsmith Guru gave his used slippers to you! What a great Guru he was!"…He continued becoming harsh to harsher in his words of abuse, but Siddhaiyya seemed to be thinking something else. Siddhaiyya turned his face eastwards and shouted at the top of his voice, "*Dasaaa*!" That sound made everyone shiver with fear for a while. Then that accountant scolded him saying, "What's this? What do you think of yourself? Many village elders are here with me and we were having a formal meeting with you. To shout like that in public, is it a sign of a realized soul like you? You are proud! Don't you think we are humans and might get scraed with such kind of screems?"

Siddhaiyya replied, "Sir! I'm sorry to have scared you all by shouting all of a sudden. I'm a human being hence I can make it out that you all are humans. My intension wasn't to disturb the peaceful environment of your home. Actually at the outskirts of our village in the eastern direction a pregnant cow was grazing. From nearby forest a leopard tried to pounce at her. In order to scare that leopard I shouted and saved the life of mother cow".

Those men including the accountant who all heard Siddhaiyya's explanation didn't believe it as true. Accountant said, "Oho! So I should believe what you said, right! I'm not as blind as your followers. Let me scrutinize that". He sent one of his servants to find out the truth. On reaching the east side ground that servant found few cow boys coming with their cows. On asking whether any accident took place, one of them said, "Yes, brother! A leopard pounced on that pregnant cow. But Siddhaiyya Swami came here at the right moment, shouted on that leopard and shove it away. Otherwise today this cow would have lost her life. See the scratches on her stomach".

When that servant narrated the whole story to that Accountant; the latter man felt repentant of his actions and begged pardon to Siddhaiyya. He said, "O holy one! I had always tried to insult you. I never understood your divinity. I was jealous of your good name and fame. Kindly pardon my sins, O high souled one!"

Siddhaiyya smilingly replied, "Son! You have done nothing wrong with me. You had doubts on me and hence you got them clarified through direct questioning. I didn't take your words as offenses at all". That accountant and others became the followers of Siddhaiyya and gave him a name, 'Sihhendra Swami'.

Siddaiyya in his previous birth as 'Ananda Bhairava Yogi', unwontedly killed a cow, and in this life as 'Siddhaiyya' he paid his debt to the mother

cow by saving her life. Siddhaiyya became a great Guru as like as his preceptor and converted many ignorant into wise men with his divine preaching. Finally he also entered a 'jeeva Samadhi' in his Mutt which is situated in 'Mudumoola' village. It is believed that till date his name is taken with rewspect as '*Siddhendra Swami'* in his village and nearby villages. It is also believed that his glories are still heard and preached to the children by the elders of that village.

That's how those two great Lords – Narayana and Shiva incarnated on this earth to uplift this world from the ocean of ignorance. They had executed their jobs perfectly and showed many foolish people the path towards salvation, converted many evil minded people into pious souls, many sinners turned over a new leaf and became saints under their influence.

Epilogue

God works on the principle stated in Bhagwad Gita which is,

यदा यदा हि धर्मस्य ग्लानिर्भवति भारताः

अब्युत्थानमधर्मस्य तदात्मानं स्रुजाम्यहं |

परित्राणाय साधूनां विनाशायच दुष्कृतां

धर्म संस्थापनार्थाय संभवामि युगे युगे ||

Which means- *"Whenever there is a decline of righteousness, O Bharata, and a rise of unrighteousness, at that time I take birth in the world to stabilize Dharma"*

"In order to deliver the pious and to annihilate the miscreants, as well as to reestablish the righteousness, I advent myself in every Yuga"

This Gita verse carries a very deep meaning. If we analyze the sequence of the actions spoken by the Lord, we would discover one secret.

Sequentially the actions are,

- Decline in Dharma (righteousness)
- Predominant rise of unrighteousness (Adharma)
- Lord Descends down to earth
- Dharma is stabilized from declining furthermore
- Sinless beings are protected and given salvation
- Sinners and miscreants are annihilated
- Dharma is uplifted and fully reestablished

Lord Maha Vishnu's incarnation in Kaliyuga is known as 'Kalki'. But due to sudden rise in unrighteousness, mother Earth couldn't tolerate the burden of sins, and she pleaded to Lord Vishnu forcing him to incarnate instantly without waiting for his scheduled incarnation - Kalki.

Burden of sins would increase only when there is a decline in righteousness and an upliftment in immorality. So, as per '*Avatara Dharma* (principles of Incarnation)' the foremost action item or responsibility of Lord Maha Vishnu was to stabilize the declining Dharma (righteousness) as per the sequence we analyzed from Gita verse above. Without balancing the righteousness it's impossible to establish it firmly.

Hence Lord Maha Vishnu in the form of Sri Veerabrahmendra travelled throughout the country and balanced the righteousness by preaching divine knowledge and wisdom to the ignorant and foolish people. He had also established peace by debating over the matter of castes and removed the descrimination from their minds. He educated thousands of people ranging from common villagers to great Nawabs, taught them Dharma, and directed them towards the path of Self realization and brotherhood.

At the same time he authored *Kalagyana* to set a stage for his future manifestation –'Kalki'. Through Kalagyana he created innumerable natural calamities to annihilate sinners in millions. Throughout his lifetime he remained busy in uplifting and stabilizing the Dharma, and when he went into Samadhi, he left his Kalagyana to function on behalf of him. Kalagyana is functioning by eliminating the sinners which is the next task of '*Avatara Dharma*'. During his stay on Earth, he reduced the unbearable burden of mother Earth by converting ignorant and sinful humans to pious souls. Then he left his Kalagyana to reduce the sinners to maintain the balance of righteousness. Finally as Kalki he would come on the stipulated date and would eliminate the remaining sinners. Then he would reestablish dharma fully.

Swami's incarnation and his future aspect-*Kalki* are not two different incarnations. In fact they are complementary to each other and together, they fulfill the principle stated in Gita.

Sri Veerabrahmendra Swami and Sri Siddhendra Swami (Siddhaiyya) had taken lot of pains to purge the filthy society and finally they put a nearly polished society in the hands of the mankind. That happened 700+ years back, and got buried deep inside the womb of the History.

Again; ignorance, unrighteousness, untruthfulness, atheism, secularism, greed, lust, anger, hatred, hardheartedness, illicit sex, lack of fidelity, kind of demoniac qualities are at their peak. Younger generations are getting infected quickly.

To see a healthy and judicious mankind there are only two choices left with us.

1. Either we should look at the sky, pray to God, and wait for him to incarnate and educate us

2. Or we ourselves become rational enough to use our own wisdom in order to distinguish between right & wrong, and traverse the path of - righteousness, honesty, & truthfulness, by incorporating godly qualities like chastity, fidelity, kind heartedness, magnanimity, affection, and peacefulness.

Decision is left with us! …

Selected Kalagyana Verses

1. After 5000 years of the 'Kaliyuga' (Iron Age) passes, righteousness would drastically decline

2. Atheists would be in great numbers

3. True devotees would be rare, fake Gurus, false disciples and devotees would be seen everywhere

4. Without thinking of right and wrong, fro the sake of wealth & possessions siblings would kill each other

5. Full moon would be sighted on the 'Amavasya day' (new moon day). People who become eye witness that, would lose their sight

6. Sunrise would be sighted in midnight

7. Lightening strikes would dry up rivers

8. All races would become intermixed due to intercaste love marriages and would lose their ancestral identities

9. 'Varna Vyavastha' would totally get spoiled.

10. Principles of relations would remain only for the name sake. In the morning people would call each other 'Brother & sister' and at night would bed with each other

11. People would not live in one place and would keep moving from one place to another (How truly said! Be it givt. Or private jobs, transfers have become so common that staying in one place for more than 3 years has become a matter of luck)

12. Three new stars would be sighted in the sky, immediately following that there would be thunder & lightening which would be followed by a massive earthquake killing many people

13. In the daytime itself start would be sighted, and people sighting them would fall dead like dry leaves

14. Elephant would give birth to pig, pigs would give birth to monkeys

15. Wild animals would come down to villages and would drink their blood

16. Cock would speak in language of humans

17. India would be ruled by other country people

18. Without the help of bullocks and horses, vehicles would run (automobiles)

19. With the power of water lamps would be lit everywhere in the world (electricity)

20. Tiger and goat would remain in friendly terms (circus? Or zoo?)

21. Due to severe headaches and heart attacks people would die

22. Dwarfs of very little heights would be born who would require a ladder for climbing a chilly plant (indicates liliputs kind of short heighted people. Nowadays we can see very well that younger generations are short heighted than their forefathers. May be in future strangely shortheighted ones would come)

23. Right shoulder of Lord Venkateswara of Tirupati would shake

24. Debates, quarrels and fights would occur within Vaishnavas sect itself

25. Dogs would kill horses

26. People of other religions would rob our country of her riches (True! Our Vedas have been taken away by Germans; priceless Kohinoor diamond is In Britain)

27. Vijayanagar kingdom would lose its richness

28. Kasi city would get spoiled for 40 days

29. In the Kurukshetra area massacre would happen

30. In 'Malayala' state (Kerala) 'Mandapala' would talk to humans

31. Goddess Kamakshi of 'Kanchi' city would rotate at same place continuoysly for 3 hours

32. River Ganga would disappear from Kasi

33. All the routes to Tirupati would get blocked

34. In the temple of Lord 'Sri Venkateswara' a huge snake having seven hoods would enter and would take the form of a Brahmin and recite Vedas

35. Sky would become red. Blood would fall like rain

36. Newly born babies would talk to their mothers

37. Pig would give birth to Elephant, crane would give birth to monkey, and dog would give birth to hen

38. Virtuous people would become poor and beg for making from hand to mouth. Evil minded people would live lavishly

39. Idols in temples would dance on their own

40. Wealth and riches of Lord Venkateswara would be stolen by six thieves

41. Many fake Swamis would come and make money by fooling the innocent people

42. Towards the southern direction of Sri Sailam, tremendously heavy storms would occur which would even take away big rocks and stones by its force

43. Blood and pus would ooze out from rocks

44. From the bottom of Krishna river a golden chariot would emerge, whosoever would sight that, they would become blind

45. Inside the temple of goddess Bhramarambika of Sri Sailam, two headed

crocodile would enter and the it would merge into the goddess

46. Lord Mallikarjuna of Sri Sailam would talk with humans

47. A child aged 5 years would learn 5 vedas

48. Sri Kumaraswami's temple would be closed for one week

49. A 'Maha Shakti' (super power goddess) would appear in 'Lingalapuram'

50. Kali would be sent to Karnataka, Durga to Islamic countries, and Veerabhadra to Kerala. There they would chop many sinners to death

51. Seated people would die in the same seated position, people walking or running would die on the same spot, sleeping people's sleep would become permanent, people standing and watching would fall dead at the same instant. (*Perhaps it indicates at the Hiroshima-Nagasaki nuclear explosion. This would be the same case in any nuclear holocaust. If World War-3 happens then same case might repeat*)

52. Aquatic animals would come out to shore and commit suicide

53. Day and night vultures would scream. Every hour dogs would cry

54. Lord Shiva's eyes would emit sparks of fires

55. Goddess Sri Gouri would weep

56. Nandi would jump crazily

57. Goddess Lakshmi would feel sorrowful

58. Blood would shower like rains

59. Brahmins would become slaves. Virtueless people would recite Vedic hymns

60. Such an evil children would be seen who wouldn't even care to give food and water to their living parents and would torment them with starvation

61. Unknown to Vedas and Puranas, such new gods and goddesses would be born. Devotees would get confused analyzing who all are real deities among them, whom to worship and whom to not

62. All items would get adulterated (Very well happening today! Food items, jwellery, fuel, furniture, cement and what's not? Everything is adulterated. Nothing is pure nowadays!))

63. Wives would abuse husbands, sons would beat their mothers, and daughters-in-law would murder their mothers-in-law (Very true! This is happening in many families!)

64. Ladies would sell children born to them in markets and they would sleep with multiple men (This is also happening. In a news channel of Andhra

Pradesh it was shown that a mother killed her infant by washing him dead in a washing machine just because he was a disturbing element in her sexual life with his secret lover. Another case was telecasted where a lady had beaten up & burnt her 6-8 years daughter since her secret lover found her as a disturbing element of his privacy. When such brutal murders were done by the mothers themselves, then it looks practical to read mothers selling their children in markets to become free for another sex venture!)

65. Cruel husbands would be born who would treat their wives as their servants (Very much happening!)

66. Quarrels and enemity would take place among various countries

67. Quarrels on the name of religion would destroy the humanity from the hearts of the mankind

68. Human form would get distorted due to many kinds of disabilities and disasters (could be pointing towards the nuclear holocausts and famine)

69. Large number of orphaned children would be found in every country

70. Images on the screen would rule countries (Cinema actors would become political leaders. It is happening already. Chiranjeevi, Rajni Kant, Sanjay Dutt, Govinda, and many more examples can be cited)

71. People would sell off their fields, property, and houses for false studies. Even after learning many subjects, people would remain unsatisfied because of lack of wealth

72. If an evil ruler resigns, another cruel ruler would rise to position (What a true statement! One bad political leader coems down, another worse leader ascends.)

73. Widows would be treated like married women for rituals and sacred functions. Men would become so extinct that for seven women one man would be available. (Man to woman ratio would decrease, may be due to wars, quarrels etc. So, finding no married lady available, people might honour widows for their rituals and functions)

74. Country would remain rich in people who insult God, Brahmin, and Guru without mercy or fear

75. A human would be born to a cow having three legs, he would debate with scholars

76. Quarrels would rise near the banks of Kaveri River (Already happening between Tamil Nadu and Karnataka. May be these Luke warm debates would turn into quarrels and fights one day soon)

77. Goddess Meenakshi of 'Madurai' city would come in human form and would talk to the people of that place

78. Lord Basaveswara of "lepakshi' place would get up and jump crazily

79. One owl would screen and as a result 'Gutti Kota' place would get demolished all of a sudden

80. Lord Hanuman of 'Sirivella' place would appear in his true form, would protect the devotees and teach a lesson to the sinners

81. In the eastern direction a huge comet would be sighted having a size of nine feet (nine feet with human sight means actual size could be in hundreds of miles perhaps). One foreigner who would sight it, would die

82. Nelluru would get submerged under water

83. In between the years named 'Prabhava' and 'Pardhiva' there would be 'Pralaya' (cataclysms)

84. Occeans would rise up and would swallow cities inside them

85. Ruling by Kings would be replaced by democracy (Very true! Already happened)

86. In the year named 'Bhava' all rivers would get flooded

87. In a village named 'Palnadu' tamarind fruits would emerge from bitter gourd plant

88. Vijayawada Indrakeeladri would split into two due to quarrels, and then goddess 'Kanaka Durga' would reach 'Kandimallaiyya Palle' mutt of mine

89. In the year named 'Raktakshi' near the city 'Chinna Puri (now Chennai) a seven years old girl would give birth to an infant. That infant would have four legs, three eyes and horns on head

90. Poisonous gases would get leaked killing people in great number (Bhopal Gas Tragedy of 1984?)

91. Tirupati would become a big city and Lord Venkateswara would become very popular among people (Already happened. Isn't it?)

92. Goddess Lakshmi would take birth in the family of'Vaishya' caste in Benguluru

93. Lord Hanuman of 'Hampi' temple would screem at the top of his voice. With that sound many people would die

94. A temple priest would find gold in 'Swarnamukhi' river which he would donate to the Lord 'Sri Kalahastiswara' thereby he would gain a good name. Kalahasti temple would be robbed after that incident

95. Cobras having 'Shiva Linga' in their necks would be seen dancing in that temple

96. Idol of 'Veera Raghava Swami' of 'Tiruvalluru' village would sweat

97. From 'Kondaveti Kola' place fire sparks would emerge. From those fire sparks a Shakti named '*Rangamma*' would be born

98. Lord Mallikarjuna would leave Sri Sailam and go to Vindhya Mountain

99. One tree would be seen standing in day time and sleeping on the ground at night

100. In '*Rayadurgam*' place a parrot would teach words of righteousness to people

101. In '*Tadipatri*' village a goat would speak to people

102. The temple doors of 'Sri Kumaraswami' would automatically get closed on their own

103. Patala Ganga would become dry

104. A new disease named 'Korangi' would spread like an epidemic and more than ten million people would die

105. Cultivation wouldn't result in good produce, cows wouldn't yield much milk

106. People would remain infected with lust heavily. Thereby visiting brothel houses would become common. Especially women would become highly lustful and would corrupt every race. Men would encourage and promote them in their activities

107. India would be ruled by foreigners

108. Sinners would insult and hate me, virtuous devotees would understand the truth of my words and would keep their faith in me

109. Wealth accumulated by Hindus of India would be stolen away by Muslims

110. Tirupati deity – Sri Venkatewara would be worshiped by priests belonging to other religions

111. In 'Banagana Palle' village a He-goat would lactate like a She-goat

112. Days would come when rice would be sold in the packets of the size of an egg

113. Goddess Kamakshi of Kanchi would get angry and due to that southern people would fall dead

114. In north India a person named 'Gandhi' would be born who would bring independence to India and would establish *Satyahimsa* (truth & non-violence) and many 'Dharma' (rules of righteousness). But he would be killed by an evil person

115. 'Musi' river would swallow up many villages inside her and after that a new city would be discovered

116. River 'Krishna' in Vijayawada would rise so high that it would scale

the heights of Indra Keeladri Mountain and would touch the nose of 'Kanaka Durga' idol situated on that mountain (It indicates a great cataclysm).

Dwadasakshari Veerabrahmendra Jeevana Charitra Stotram

O *lord! Since you're spread in the entire universe,*
Brahmandapuram - aptly symbolized your native place!
Where, you O all pervading Vishnu, took a human form,
Leaving behind in Vaikuntha, your discus & your mace.
To deliver us from ignorance, & to bestow divine wisdom,
To liberate the fallen souls, who're the greatest Pataki!
You walked among the humans, guiding as a Sadguru,
You came as Sri Veerabrahmendra - the precursor of Kalki.

M*y lord! You're not different, from that lord of Dwarika,*
Your purpose & pastimes are, identical to those of Krishna.
Both of you took birth when, rivers flooded with waters,
In your case it was Saraswati, in his time it was Yamuna.
In both your births, you're the compassionate JagadGuru,
But both the times we were the greatest kind of Pataki.
Seeing the need of preaching, the divine wisdom once more,
You came as Sri Veerambotlayya - the precursor of Kalki.

H*e became a Jagadguru, by gifting to the mankind,*
The divine eternal wisdom, through his Gita Gyana
You became a Sadguru, by gifting to the mankind,
The divine knowledge of the future, called - Kalagyana
He decreased earth's burden, through the war of Bharata,
You're decreasing her burden, through numerous calamities.
You're identical to Krishna, O illustrious divine Guru,
I salute you Sri Veerambotlayya- the precursor of Kalki.

R*ealizing your necessity for the ignorant masses, you took,*
Permission of your mother, and left your home for good.
Showing your cosmic form, to mother Veerapapamamba,
You stepped out in saffron robes, wearing sandals of wood.
She was as fortunate as Yashoda, in seeing your cosmic form,
And she learnt from you, the untold secrets of Pindotpatti.
Hey great Lord! You acted as the Guru, of your own mother,
I salute you Sri Veerambotlayya - the precursor of Kalki.
E*ven in Achchamma's house, you preferred to be a cowherd,*
In your care O Gopala, cattle became healthy & carefree.

Perceiving your divinity, to be a part of your Kalagyana,
You're offered leaves voluntarily, by the tall palm tree.
In that way O Illustrious Lord, you authored Kalagyana,
Having fourteen thousand predictions, for the age of Kali
To alleviate the burden of sinners, from the earth's surface,
I salute you Sri Veerappayya - the precursor of Kalki.

E*ver compassionate O Lord! Your kindness knows no limits,*
You cured the blindness of Reddy, who was Achchamma's son.
You turned meat into flowers & preached Kalagyana to Nawab,
Could they pay your debt of kindness, by saying 'Thanks a Ton'?
You're the lord of the universe, and all are your children,
Hence you protect everyone alike, be it a saint or a Pataki.
O upholder of Dharma, prostrations on your lotus feet,
I salute you Sri Veerappayya - the precursor of Kalki.

M*oving on to 'Kandimallaiyya Palle', you adopted a new name,*
You made Goddess Poleri appear, with your divine miracle.
You quenched the spiritual thirst of those villagers,
And told them the path, which leads to the highest pinnacle
You're the firmament carrying, dark rain clouds of wisdom,
Living on your mercy we're the Chataka, in this age of Kali.
O remover of ignorance, prostrations on your lotus feet,
I salute you Sri Veerabrahmendra - the precursor of Kalki.

K*nowing about Reddy's death, knowing his past Karmas,*
With all your kindness, you brought him back to life.
Thinking you as a prankster, when some rogues tried to trick,
You taught them a lesson, culminating their disbelief & strife.
Giving life or taking it away, is only possible for the almighty,
Those who know you as the almighty, can never become Pataki,
O Lord who creates and withdraws life from the universe,
Salutations to you Sri Veerabrahmendra - the precursor of Kalki

L*oitering and wandering around Pedakomarla Village,*
You stole the heart of Govindamma, with your glances.
You implanted the seed of love, in the heart of that girl,
This made her retaliate to her parents, in many instances.

Tell me what stone you left unturned, to convince her parents?
Finally you won their hearts, by revealing yourself as a Gyani.
I prostrate before you O consort of Govindamamba,
I salute you Sri Veerabrahmendra - the precursor of Kalki.

E*ntire life you remained faithful, to only one wife,*
You reinstated the standard set by Rama, once upon a time.
Your life, O Rajayogi, Is a role model teaching everyone,
That having a wife is Dharma, but looking for more is a crime.
Mother Govindamamba's chastity, reminds us of mother Sita,
And you, my Lord! Are identical to that consort of Janaki
O great Rajayogi, prostrations on your lotus feet,
I salute you Sri Veerabrahmendra - the precursor of Kalki.

E*nticed by your widespread name, and fame as a Sadguru,*
Young Siddhaiyya approached you, to become your student.
Knowing him to be a Muslim, when your sons shunned him,
You stopped them, giving a judgement which was prudent.
Siddhaiyya's firm devotion which touched your heart,
Set an example for others to follow, in this age of Kali.
I pay my obeisances to him, the great disciple of yours,
I salute you Sri Veerabrahmendra - the precursor of Kalki.

M*udumoola villager Peer Saheb - the father of Siddhaiyya,*
On finding his son in your Mutt, when tried to take him back
Seeing Siddha's elevated levels of, spiritual knowledge,
And his firm devotion for you; his father was taken aback.
If you're Sri Rama, Siddhaiyya is your faithful Hanuman,
O Lord! Where can we find such a pair, in this age of kali?
I prostrate before you, O preceptor of Siddhaiyya,
I salute you Sri Veerabrahmendra - the precursor of Kalki.

S*wami! You initiated Siddha, by giving him Brahmopadesam,*
Under your supervision, he learnt Yogic methods & Brahmavidya.
You taught him the qualities, of an Ideal Guru and disciple,
You gave him supreme Taraka wisdom, erasing his Avidya.
You taught him Sankhyam, Amanashkam & other Yogic secrets,
You look like Dakshinamurty, and you look like Patanjali.
O supreme master, I prostrate before you touching your feet,
I salute you Sri Veerabrahmendra - the precursor of Kalki

H*ow can one comprehend you to the fullest, my Lord?*
On Hyderabad Nawab's request, you lit oil lamps with water.
You showed him your divinity and preached him Kalagyana,
Which pleased him, and he happily retired to his quarters.
You visited South Indian sacred places of pilgrimage,
Spreading your divine wisdom, to those who were Pataki
Your influence turned many ignorants into spiritual beings,
I salute you Sri Veerabrahmendra - the precursor of Kalki.

R*eally, where can one find such a greatly devoted disciple!*
Who on your command ate a dead dog which was rotten!
Your dog of Maya made him triumph, breaking others' pride,
I don't think another Siddhaiyya, can hereafter be begotten.
You subdued the false pride, of his fellow disciples,
And proved Siddha as the greatest soul, in this age of Kali
There can neither be another you, nor be another Siddha!
I salute you Sri Veerabrahmendra - the precursor of Kalki

E*ven when the merits obtained, by visiting sacred places,*
Failed to cure the leprosy, of a sacred hearted Brahmin
You cured his disease, just with your mere touch,
And gave back smile to his face, and made him charming.
Who can be as compassionate, as you O Lord Brahmendra?
You treat everyone equally, be it a saint or a great Pataki.
Prostrations on your feet, O all compassionate divine Sadguru,
I salute you Sri Veerabrahmendra - the precursor of Kalki.

E*ncompassing your total grace within him, Siddhaiyya,*
Transformed many Cudappa villagers, as Yogis like him
Then he appeared in the court of, the Nawab of Cudappa,
He considered Siddha as egoist and turned his face grim.
How can anyone know, the spiritual aura of your true disciple?
Who could reach Cudappa on foot, without needing a palaki!
You're always there by the side of your disciples, hence,
I salute you Sri Veerabrahmendra - the precursor of Kalki
M*ultiple times Siddha ignored Nawab's orders for salutation,*
Seeing his indifference, Nawab started shouting louder.

To explain him the truth behind, his so called indifference,
When Siddha saluted a big rock, it burst into powder.
Such was the power of, your true disciple my Lord!
Where such a Guru exists in this age of Kali?
You're always there protecting your disciples, hence,
I salute you Sri Veerabrahmendra - the precursor of Kalki

N*avachakra and Shatchakra details you explained clearly,*
To enable Siddhaiyya master them in minute details.
You explained him about various deities, who reside within,
Your words were true and weren't some fairy tales.
Who can be a better Guru than you, O Veerabrahmendra-
In today's world of treachery; in this age of Kali?
Blessed were those who could become your disciples,
I salute you Sri Veerabrahmendra - the precursor of Kalki.

A*ll the details of Shatchakra, were over heard by Kakkaiyya,*
Who to see Gods practically dissected the belly of his wife.
When he repented in front of you, O all compassionate one,
You showed him various deities and brought her back to life.
How can a human bring, a dead woman back to life O lord?
Those who fail to realize your true form are all fools & Pataki.
Prostrations on your Lotus feet, O Sadguru Lord Vishnu,
I salute you O Sri Veerabrahmendra - the precursor of Kalki.

M*olten Iron was offered to you, by an arrogant blacksmith,*
When you asked him water to quench your thirst
You drank that hot molten Iron, as like as milk or water,
And cleansed that smith of arrogance, by making his pride burst.
How can you be so kind and loving, to such people O Lord?
Where can I find your kind of Guru, in this age of Kali?
O Sadguru! You were, you are and will be in my heart always,
I salute you Sri Veerabrahmendra - the precursor of Kalki.

A*lways peaceful, always charming remains your face my lord,*
Even when Nandyala villagers insulted you, you didn't even frown.
You used Siddha as your instrument and subdued their pride,
They fell prostrate on your feet and you won the crown.
They gave you criticism, but you gave them Tatwopadesam,
You showed that for you; all are equal, be it a saint or a Pataki.

You're the Lord of all the creatures, everyone belongs to you,
I salute you Sri Veerabrahmendra - the precursor of Kalki.

H*ow this universe came into existence, and who created it?*
Who is the most ancient and original cause of all causes?
To such queries of the Nandyala Villagers, you truly explained,
About the Lord, who by his will creates, withdraws or pauses.
You also explained them in detail, the five heavenly tasks,
And blessed them asking to remain pious, in this age of Kali
O Lord, you told us, the actual story of the Supreme Lord hence,
I salute you Sri Veerabrahmendra - the precursor of Kalki.

S*wami! While returning from Ahobilam, on the way,*
In a forest when you encountered, a fiercely looking Ogress.
You punished her and informed her about Eswaramma,
Who'd give her salvation, only if she shows spiritual progress!
Eswaramma- that divine lady, who was your grand daughter,
Was as compassionate as you, in dealing with Pataki
You foretold about your granddaughter to Ogress, O Kalagyani
I salute you Sri Veerabrahmendra - the precursor of Kalki.

H*ow nicely you read the thoughts, of Cuddappa Nawab's mind,*
You fulfilled his wish to know the gender, of the foetus of his mare.
You took her fortus out, proved your words, and restored it in her womb,
Giving life to dead mare shows that, - all is well when you care.
Killing is easy but giving life is possible, only for a divine soul,
Saints know you, but you remain concealed truly to Pataki,
O Lord of all creatures accept my prostrations on your lotus feet,
I salute you Sri Veerabrahmendra - the precursor of Kalki.

I*n a forest during your return, from Prodduluru village,*
Your troop was attacked by a team of nine robbers,
They raised their sticks to kill you, but themselves got paralysed,
You're the Lord who protects or punishes, for you there're no stoppers.
You recovered their bodies from paralysis, except for their heads,
Since they never followed Dharma and were totally Kukarmi.
O Lord of the universe, who protects the righteous ones!
I salute you Sri Veerabrahmendra - the precursor of Kalki.

V*ery despiteful way, the scholars of Pushpagiri looked at you,*
They hated Siddhaiyya and you, for not being a Brahmin.
You debated with them on the matter of caste, explaining,
The truth of caste system, and made their heads bow in chagrin.
O Lord, they understood you, and carried you in a holy chariot,
They submitted themselves to you hence no more remained Pataki
You proved to them that, everyone can study Vedas,
I salute you Sri Veerabrahmendra - the precursor of Kalki.

A*lacrity of Siddhaiyya, made him enquire more about,*
Idealities of spiritualism and details of bodies and soul
You explained him the secrets of; gross, subtle, & causal bodies,
And helped him understand, the path to reach the final Goal
Hey great Guru, you explained all about 'Drukkatma',
One can't find a better preceptor, than you in this age of Kali.
I prostrate on your lotus feet, with all my devotion,
I salute you Sri Veerabrahmendra - the precursor of Kalki.

Y*our Mutt in KandimallayyaPalle which had valuable Idols of deities,*
When ten veteran burglars broke inside the Mutt to steal
Your divinity protected the Idols, making the thieves blind,
Out of compassion, you restored their sight on their appeal.
Your grace changed their lives and made them your devotees,
They turned over a new leaf and remained no more any Pataki.
O Lord your kindness showers on all, without any discrimination,
I salute you Sri Veerabrahmendra - the precursor of Kalki.

A*lthough many Gurus exist, yet none can match you O Lord!*
You taught about Hamsa & Maranasoochaka Lakshanam in detail
You taught Swara Pareeksha, Chaya Purusha kind of Yogic texts,
Saints of this era know nothing apart from, narrating fairy tales.
Hey great Sadguru, you've no match in the entire three worlds,
I wish I were your disciple O great Guru, in today's age of Kali.
Prostrations on your lotus feet O unparalleled preceptor divine,
I salute you Sri Veerabrahmendra - the precursor of Kalki.

S*wami! What else do you need to show to the ignorant world,*
To prove that you're the embodiment of the divinity?
On your command Goddess Poleramma, visited your home for- Lunch,

And promised to guard and protect your child for eternity.
Every stage of your life, speaks about your divine existence,
One who knows you truly are blessed souls, others're just Pataki.
Prostrations on your lotus feet O lord Maha Vishnu,
I salute you Sri Veerabrahmendra - the precursor of Kalki.

R*ealizing the need to go into spiritual hibernation,*
You decided to perform, your son Govindayya's coronation.
Making him the chief of the Mutt, as your replacement,
You started planning for, your future incarnation.
You invited your devotees from far and wide for that event,
That was a grandly celebrated event, in this age of Kali.
Prostrations on your lotus feet O Kalagyani Sadguru,
I salute you Sri Veerabrahmendra - the precursor of Kalki.

I*nside the invitation leaflet you enclosed few verses of prophecies,*
Where you revealed clearly about your future manifestation
For the first time explicitly you called it by the name –Kalki,
And wrote you would come to protect & rule all the nations.
There you mentioned details, of each and every action,
That you would do in the future, by the name of Kalki.
Salutations to the Lord Sri Veerabhoga Vasantaraya,
Salutations to Sri Veerabrahmendra - the precursor of Kalki.

V*ery tactfully you sent Siddhaiyya, to Banagana Palle village,*
Asking him to get flowers for worship from that place
Knowing that he wouldn't allow, you to enter Samadhi,
You deprived him advertently of your last embrace.
In his absence you entered Samadhi and got it sealed,
And that poor Siddha missed the best Guru of this age of Kali.
Prostrations to you O Lord, who is seated in Samadhi,
Salutations to Sri Veerabrahmendra - the precursor of Kalki

E*very being who witnessed the ceremony of your Samadhi,*
Got filled with a mixed feeling of, happiness and gloom
You strictly instructed your wife, not to dress like a widow,
And told her not to consider, your Samadhi as your tomb
You informed that you'd remain alive for hundreds of years inside,

And after many years of penance, you would come as Kalki.
You're the Lord, who is still alive, doing penance in Samadhi,
I salute you Sri Veerabrahmendra - the precursor of Kalki.

E*ven after walking the whole night, that poor Siddhaiyya,*
Couldn't reach his destination on time, to get flowers
You appeared as an Old man and revealed about your Samadhi,
And that news fell on him, heavily like meteor showers.
That innocent Siddhaiyya, collapsed on the ground in shock,
And bawled like a child, accusing himself as the greatest Pataki.
O Lord! Since you had a purpose, behind that act of yours,
I salute you Sri Veerabrahmendra - the precursor of Kalki.

R*unning towards Banagana Palle Mutt like a child he came,*
But to his dismay he found closed, all the Mutt doors.
Mother Govindamamba came running and stopped him,
When he attempted doing, Yogic suicide sitting on the floor
O Lord! Why did you became so heartless, on that innocent lad,
Who was an unparalleled disciple in this age of Kali!
But how can I comprehend your actions and pastimes O Lord,
I salute you Sri Veerabrahmendra - the precursor of Kalki.

A*fter gaining little breath he ran inside crying aloud,*
With tears in his eyes, he took in his hands, scissors and spear.
Threatening you of his suicide, he asked for your vision,
At last his persistence forced you, to come out and appear.
He hugged you & you preached him, secrets of winning over Maya,
Such a great disciple can never be found again, in this age of Kali.
Prostrations to you O Swami, for you're the best preceptor,
I salute you Sri Veerabrahmendra - the precursor of Kalki.

B*y learning about Maya and realization from you,*
He understood that every form is Maya's illusionary game.
Asking him to see through the Maya, you showed him your cosmic form,
He could separate out the Maya and could see the divine flame.
He was the only one, who sighted the Brahmajyoti, in the Viswaroopa,
How fortunate it was to have Siddhaiyya in this age of Kali.
Salutations to Siddhaiyya and prostrations on your feet,
Again I salute you Sri Veerabrahmendra - the precursor of Kalki.

R*eally O Lord! People don't believe words, they believe evidences,*
Before entering Samadhi, you made it clear that you wouldn't die.
But your son Potulurayya disbelieved, and broke your Samadhi,
Which angered you; and your curse made him repent & cry.
O Lord! You're still alive after ten months, till he broke it down,
That itself proves you, as a divine incarnation in this age of Kali.
Accept my prostrations O Lord of the universe, O Jagadguru,
I salute you Sri Veerabrahmendra - the precursor of Kalki.

A*lthough you weren't present, physically around on the earth,*
Yet, it was the heart of Siddhaiyya where you lived within.
Siddhaiyya miraculously brought, dead Timma Reddy back to life,
And by saving a cow's life, he expiated himself of Gohatya sin.
Finally he passed on, the torch of your divine knowledge,
To his disciple Govinda, and like you; he entered into Samadhi.
I offer my prostrations to you and your disciple Siddhaiyya,
I salute you Sri Veerabrahmendra - the precursor of Kalki.

H*ey Lord! Your Kalagyana says in the year named Vishwavasu,*
You would be born again as Sri Veerabhoga Vasantaraya.
You would eliminate all the sinners, unrighteous people,
You would protect the pious who utter Kesavaya or Namasivaya.
You would become popular by the name – Kalki,
And would rule the world after eliminating the Pataki
I offer my prostrations to you O Veerabhoga Vasantaraya,
I salute you Sri Veerabrahmendra - the precursor of Kalki.

M*allikarjuna would bless you with boons in the year 'Parabhava'*
In the year 'Pramadicha', you would become eight years old.
When Sun enters the moon sign - pieces, you'd visit SriSailam,
And to the pious people, you would distribute riches and gold.
You would become popular, by the name – Kalki,
And would rule the world, after eliminating the Pataki
I offer my prostrations to you O Veerabhoga Vasantaraya,
I salute you Sri Veerabrahmendra - the precursor of Kalki.

E*nchanting would be your personality, in the year – Durmati,*
When you grow up and would be of sixteen years old.

In the year Pingali a fierce war would happen, in north,
Your Kalagyana speaks all these details, which you had foretold.
You would become popular by the name – Kalki,
And would rule the world after eliminating the Pataki
I offer my prostrations to you O Veerabhoga Vasantaraya,
I salute you Sri Veerabrahmendra - the precursor of Kalki.

N*orthern countries would blaze with wars, till the year Kalayukti,*
And in the year named Raktakshi, you would get married.
From the year named Virodhi, you would start your mission,
And people would be responsible, for the Karma they carried.
You would become popular by the name – Kalki,
And would rule the world after eliminating the Pataki
I offer my prostrations to you O Veerabhoga Vasantaraya,
I salute you Sri Veerabrahmendra - the precursor of Kalki.

D*evastatingly powerful blazing sword, called Ratnamaru,*
And the bow Karmukam would be gifted to you by Lord Shiva.
Apart from them you'd get a horse 'Devadatta' & parrot 'Shuka'
You'd get all these in year Nandana, by that great lord Bhava.
You would become powerful and irresistible hero – Kalki,
And would rule the world after eliminating the Pataki
I offer my prostrations to you O Veerabhoga Vasantaraya,
I salute you Sri Veerabrahmendra - the precursor of Kalki.

R*audri year would bring, highly devastating world wars,*
And from the year Durmukhi there would be many cataclysms.
You would annihilate sinners, and earth would bath in blood,
All religions would merge together, forming only one ism.
You would righteously rule over this earth as – Kalki,
And would rule the world after eliminating the Pataki
I offer my prostrations to you O Veerabhoga Vasantaraya,
I salute you Sri Veerabrahmendra - the precursor of Kalki.

A*rkhasoma would erase sinners, from Tamilnadu region,*
Goddess Kali would annihilate sinners from Karnataka.
Fire sparks would blaze from lord Mahadeva's eyes,
And stone idol of Nandi would move, making a sound 'Katakata'
Havoc would spread, in every nook and corner of the world,
And the divine Kalagyana would create many calamities.

I offer my prostrations to you O Veerabhoga Vasantaraya,
I salute you Sri Veerabrahmendra - the precursor of Kalki.

S*hakti would appear, in every village and every town,*
Seven cities would get washed away, by terrific floods.
Bangaladesh would get destroyed by the great goddess Kali,
Heavy devastation of lives would drench the earth in blood.
Numerous meteors would strike the earth's surface,
Everyone would witness, panic stricken states and country.
I offer my prostrations to you O Veerabhoga Vasantaraya,
I salute you Sri Veerabrahmendra - the precursor of Kalki.

W*hen a strange and frightening sound 'Bhugul…Bhugul'*
Would be heard emerging, strangely from the sky.
In all such places, rainfall of blood would happen,
And in all those areas, Goddess Lakshmi would cry.
Numerous flash floods would wipe out, the earth's surface,
Everyone would witness, panic stricken states and country.
I offer my prostrations to you O Veerabhoga Vasantaraya,
I salute you Sri Veerabrahmendra - the precursor of Kalki.

A*quatic animals would come out, of the water bodies,*
And in groups on a large scale, would commit suicide.
Goddess Kamakshi of Kanchi, would chop off many sinners,
Sinners wouldn't be protected, and no God would take their side.
Numerous fire bursts would be seen, in every nook and corner,
Everyone would witness, panic stricken states and country.
I offer my prostrations to you O Veerabhoga Vasantaraya,
I salute you Sri Veerabrahmendra - the precursor of Kalki.

M*allikarjuna and goddess Earth would predict the arrival of Kalki*
From the year named Dhatru to Eswara, there would be great famine.
Indicating your arrival as Sri Veera Vasantaraya, in your Mutt,
The tamarind tree would bloom flowers of Jasmine.
Numerous lightening strikes, would be seen everywhere,
Everyone would witness, panic stricken states and country.
I offer my prostrations to you O Veerabhoga Vasantaraya,
I salute you Sri Veerabrahmendra - the precursor of Kalki.

I*n the year named Bhava, terrific floods would wipe out,*
A large population, from many cities across the states
Righteous souls would, always remain protected by you,
Sinners & unrighteous people would face their ill fates.
Numerous earthquakes would prevail around the world,
Everyone would witness, panic stricken states and country.
I offer my prostrations to you O Veerabhoga Vasantaraya,
I salute you Sri Veerabrahmendra - the precursor of Kalki.

N*ectar dripped from a neem tree, as predicted by you,*
Mass annihilation happened, as predicted in Tsunami.
World Wars, British rule on India, Invention of electricity,
Birth of Gandhi and many more, already happened O Swami!
Your predictions which happened already, never went wrong,
You're an infallible prognosticator, of our great country.
I offer my prostrations to you O Veerabhoga Vasantaraya,
I salute you Sri Veerabrahmendra - the precursor of Kalki.

E*nchanting are your works, enlightening is your wisdom,*
O Lord! You're the supreme ruler, who bestows Vidya.
You walked on earth, for one hundred and seventy five years,
Enlightening the ignorant humans, and removing Avidya.
Great were your efforts, in the upliftment of humanity,
Great was your love which flowed equally, for virtuous & Pataki.
Accept my prostrations on your feet O greatest Jagadguru!
I salute you Sri Veerabrahmendra - the precursor of Kalki.

N*eedless to talk about, the good that you did to the humanity,*
By entering Samadhi O Sadguru, what did you finally gain?
This is the time where, your presence is highly needed,
Seeing no Sadguru around, causes us sorrow and pain.
Come soon O Veerabrahmendra, come soon O Lord!
Protect your children, who've already become Pataki.
Prostrations on your lotus feet O lord Maha Vishnu,
I salute you Sri Veerabrahmendra - the precursor of Kalki.

A*ll the teachings of yours, are not remembered anymore,*
Every human is filled with; anger, greed and lustful thoughts.
Foolishly they're playing with, the Mother Nature as well,

Consequently there's an imbalance, leading to floods or droughts.
Come soon my dearest Guru, your presence is highly required,
People have got filled with, ignorance in your country.
Accept my prostrations on your feet O greatest Jagadguru!
I salute you Sri Veerabrahmendra - the precursor of Kalki.

M*y dear Gurudeva! Please accept with kindness this hymn,*
Written by your son – "Santosh", for you as a small gift
And whosoever reads this hymn, with devotion O Lord!
May their sins get destroyed, may their lives get a spiritual lift.
May their ignorance get removed, may they get enlightened,
May your love shower on them, may they no more be Pataki.
Accept my prostrations on your feet O greatest Jagadguru!
I salute you Sri Veerabrahmendra - the precursor of Kalki.

A*ll those who read this hymn, with full devotion, O Lord!*
May they get the benefit of, chanting your Dwadasakshari!
Since, if the initials of each paragraph are joined together,
It would form your diine mantra- the Dwadasakshari.
May the readers of this hymn, be protected from calamities!
May Kalagyana never harm them, even if they're Pataki!
Kindly accept these wishes of mine, which are for everyone's good,
I salute you Sri Veerabrahmendra - the precursor of Kalki.

H*ey high souled one! Hey Jagad Guru! O my dear Lord!*
Kindly forgive the mistakes of this son, who isn't a Gyani.
I don't want anything in return, except for your love and grace,
Kindly stay in my heart forever, protecting me O my Swami!
Protect me from lust, anger and all negative qualities,
Show me the path to liberation, & save me from being a Pataki.
Accept my prostrations on your feet, O my dearest Gurudeva!
I salute you Sri Veerabrahmendra - the precursor of Kalki.

By: Santosh Ayalasomayajhula

N.B: If we join the initials of each paragraph, it forms the Dwadasakshari Maha Mantram as: "*OM HREEM KLEEM SHREEM NAMAH SHIVAYA SRI VEERA-BRAHMENDRA SWAMINE NAMAH*".


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కాలజ్ఞానం
ఆత్మబోధ

|| एतत् सर्वं श्री वीरब्रःमेन्द्रार्पणमस्तु ||

I offer all this to Sri Veera Brahmendra Swami

FOR QUERIES AND FEEDBACK

You Can Reach the Author by E-Mail

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Sri VEERABRAHMENDRA *the Precursor of* KALKI

Before reading this book I never knew that India had such a great saint who could see through the future and predict future events with high end accuracy! **Sri Veerabrahmendra Swami**, a saint who lived in 13th Century, had authored a book of prophecies called 'Kalagyanam'. It reveals a secret that Veerabrahmam was the forerunner of Kalki and came on earth to establish Dharma.

His life story reveals many divine teachings on Yoga viz. Sankhyam, Tarakam, Amanaskha, and meditation techniques like Lakshyatriambakam. Mainly his preaching on 'Atma bodha' and 'Advaita' are awesome. Shat-Chakra Yoga (Kundalini), Drukkatma, Chaya Purusha, Swara Pareeksha kind of divine Yogic secrets of Self Realization, have been taught beautifully with granular and finer details. I doubt if such preaching(s) exist today elsewhere. Apart from being a Guru, he had also shown his divinity through many miracles like making dead men alive, drinking hot molten iron, curing leprosy instantly, and lighting oil lamps with Water etc.

World War-I,II, Tsunami of 2004, San Francisco Earthquake of 1902, Super Typhoon Nina of China, Famine of 1974 in Bangladesh, British rule on India, Mahatma Gandhi, Invention of Electricity & Automobiles, Democracy replacing Monarchy in India, Bhopal Gas Tragedy of 1984; If these really happened and they aren't fiction, then I must say that these were predicted 700+ yrs ago itself. After reading his life history I personally rate Sri Veerabrahmendra as one of the Sadgurus like Ramakrishna Paramahamsa, Ramana Maharshi, and Adi Shankaracharya. I'm happy that the life history of such a great saint has been brought to the limelight.

Coming to the author, I would say that his story telling skills are appreciable, the way his narration & screenplay goes; it looks as if one is watching a movie. He has also put his own commentary as 'Footnotes' in many chapters which reveal many additional secrets of Hinduism. It was a nice reading experience and I'm sure whosoever reads this would hold the same opinion.

I wish all the best to **Mr. Santosh Ayalasomayajula** and hope he becomes suc-cessful in his aim of bringing that hidden Saint to the front stage!

DEVI PRASAD ACHARYA,
Technology Lead, INFOSYS TECHNOLOGIES Ltd., Bangalore.



Santosh Ayalsomayajula, B.Tech. CSc, is an IT professional working with Wipro Technologies, Hyd., as a Team Lead.
He is a spiritually inclined soul who spends most of his time learning about Spirituality. His ideals are Bhishma, Sri Rama, and Mohd. Rafi.
He is an Artist, & a Poet also.
He loves Cows & advocates for Cow Protection!

Reviews

"I am interested in Athma-Bodha of Swami. Observing all these things I guess that there is a big work waiting for you to complete (In spiritual path)". -S. Venkateswaran- Senior Mgr., IFB Automotive Private Limited B'lore

"I appreciate you for bringing such devotional excerpts of Veerbrahmendra Swamy. I'm very much pleased to know abt Advaita concepts w.r.t Paramahamsa Japam done in Shatchakras of human body". –Chandu Soft. Enggr, WellsFargo

"We are proud of you...great work. May god bless you!" -H. S. Basavarajacharya. Writer, Editor, Producer & Director

"I know Telugu but don't know to read properly and this in English has helped me a lot thank u". -C. Sandeep

"I liked your book...Your book really inspired me of doing something myself in name of Lord... Thank you very much". -Prahlad, Denver, CO (USA)

"It's a good effort for making Sri Brahmam Gari Kalagnanm available"
– K.N Rao, Sr. Library Information Asst., IIT New Delhi



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